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Commissioner Macfarland on the Young Man and His Country

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Missionary to India

New York

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Contents 1 July 1905

EDITORIAL:

Event and Comment 5
The Hand of God in the Battle 7
Back to Alma Mater 8
The Hour of Retribution 8
China's Boycott Successful 8
In Brief 9

COVER:

Rev. Robert A. Hume, D. D.—portrait

CONTRIBUTIONS:

The Young Man and His Country. Hon. Henry B. Macfarland 11
In the Kentucky Mountains. Howard A. Bridgman 12
Rev. Robert A. Hume, D. D.—an appreciation. Rev. H. G. Bissell 16
International Sunday School Convention. M. C. Hazard, Ph. D. 17
The Civic Uprising in Philadelphia. Rev. Charles L. Kloss, D. D. 18

HOME:

The Battered Street—selected poem 20
Team Work in the Home. II. Lily Manker Allen 20
Parents Not Doing Their Duty—selection 22

FOR THE CHILDREN:

Truly-Ruly's Fourth. Anna Burnham Bryant 21
The Fire-Cracker—poem. Marian Douglas 22
THE SUNDAY SCHOOL—Lesson for July 9 23
FOR ENDEAVORERS—Topic for July 9-15 23
CLOSET AND ALTAR 24

THE DAILY PORTION—July 2-8

THE MIDWEEK MEETING—July 2-8

LITERATURE

COLORADO: 23
The Great Strike in Retrospect 28
Encouraging Features 28

IN VARIOUS FIELDS:

The Brained Brothers Honored 15
From Worcester 17
East Haddam Bicentennial 17
Notes from Essex North 30

LETTERS:

In and Around Boston 10
Greater New York 27
In and Around Chicago 34

MISCELLANEOUS:

Our Congregational Forces 10
Christian News from Everywhere 19
Biographical 10
Commencement Wisdom 25
Commencements East and West 26
Williams's Greatest Commencement 26
Meetings and Events to Come 29
Deaths 29
Church and Ministerial Record 31
The National Council Committees 35

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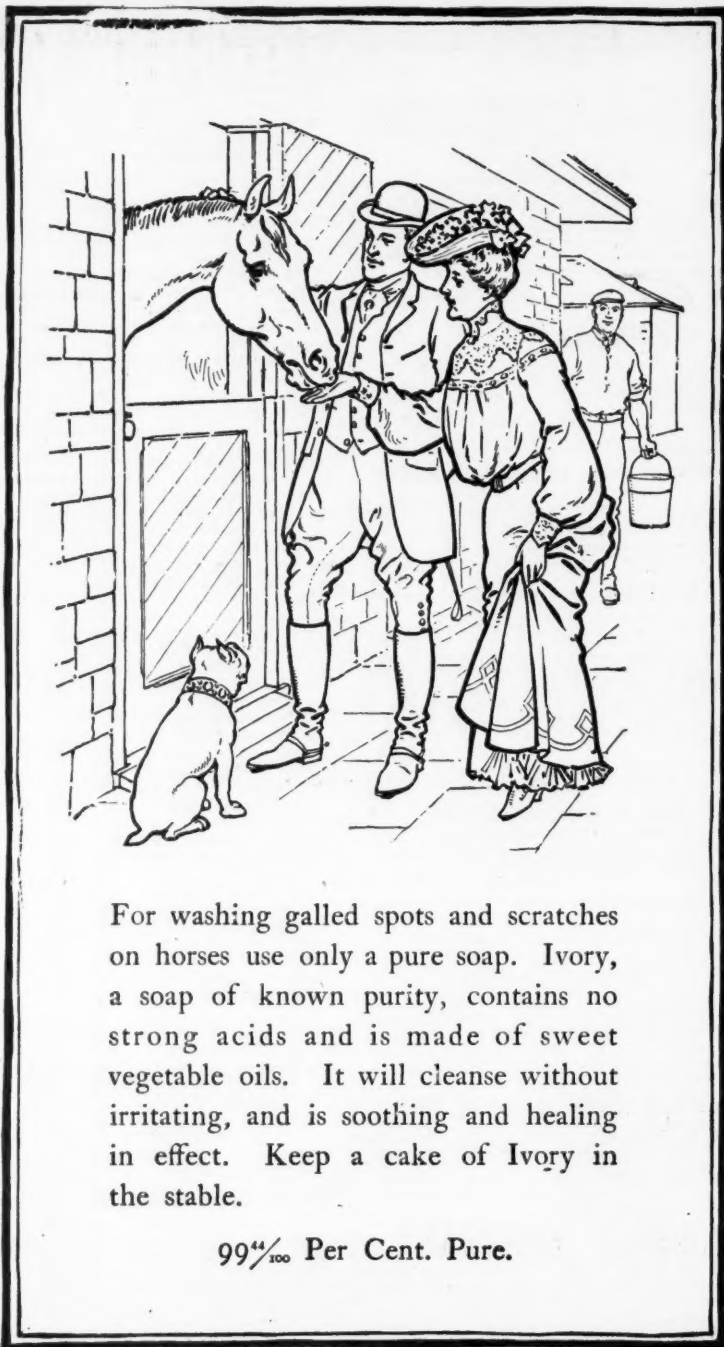
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and Christian World

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Number 26

Event and Comment

THE PLACE OF HONOR in this first-of-the-month number is gladly accorded to a foreign missionary who does not by any means surpass all his brethren in the field in ability and devotion, but who would be pronounced by them, as well as by competent judges at home, a noble type of the best phases of the modern missionary movement. "Robert Hume, maker and mender of men and boys," he likes to style himself jocosely. In truth, he is all that and more, even a figure of international dimensions, an experienced and successful builder of the kingdom of God. Our readers are fortunate in having two such restrained yet accurate delineations of him as are to be found elsewhere in this issue, from Mr. Bissell, an associate of Dr. Hume in the Marathi Mission, and from President Hyde of Bowdoin, representing the home churches. As Dr. Hume returns in a few days to his cherished work he will take with him the gratitude of many who have felt, during his furlough, the touch of his inspiring personality, and who pray that he will long be spared to serve both India and America.

THE RECENT formation in Chelsea, Mass., of a new Congregational church out of two already existing, does not add to the statistical glory of the denomination, but it sets an example of statesmanlike action which in essential features might well be imitated in scores of places throughout the country. Here was a down-town church once one of the strongest in the Boston metropolitan sisterhood, but badly depleted by deaths and removals, and no longer essential to a locality that is already efficiently ministered to by another Congregational church a block and a half distant. About a mile away was a daughter Congregational church in a growing neighborhood vigorous and enthusiastic, but lacking sufficient material equipment for its expanding work. The down-town church now sells its edifice for probably less than half what it originally cost, while the up-town church surrenders its name and the two united ecclesiastical streams flow on together, the parish of the Third Church being the field of operations. By such a change as this Congregationalism is strengthened rather than weakened. In this particular city it is better equipped to do its peculiar work with two organizations than with three as heretofore. Religion, we believe, suffers every time that more institutions are maintained in its name than the work of the kingdom of God warrants. We hope other communities will take note of this Chelsea action.

NO ONE who has not been actively identified with the processes involved in uniting churches realizes the difficulties and delays involved.

The Cost of Union Sentimental attachment to a certain locality dies hard and it cannot be roughly waved aside. Moreover, a radical change like that in Chelsea inconveniences not a few who are forced to find a new center of worship and perhaps late in life to adapt themselves to unfamiliar outward conditions for their religious life. But it is to the credit of the partners in the union that those favoring it have for many months adhered steadily to their purpose, argued patiently yet forcibly with dissenters and now see their position vindicated by a council of the vicinage. Much credit is due the sagacious laymen who have helped carry this union through and it should be said for many of the minority that they have gracefully acquiesced in the result. The one pastor affected by the action has exhibited a real spirit of self-sacrifice by eliminating himself from the issue involved through a resignation which he declared was final. Both those temporarily disadvantaged by the union and those who have labored hard to bring it about, will have the compensation that comes from any share in a forward Christian movement.

ROLLINS COLLEGE, at Winter Park, Fla., a child of Congregationalism, has done worthy service in behalf of the intellectual and moral ideals of the denomination. But it was never so much needed and never had so wide a field of opportunity as today. The passage by the state legislature of the Buckman Bill abolishes all institutions of secondary, normal and higher education supported hitherto by the state and provides in their stead a single University of Florida and a Florida female college. This abolishment of a number of schools and the crippling of others deprives a thousand students of the privileges they were enjoying. These institutions had asked the legislature for appropriations aggregating \$750,000, but it preferred to give the bulk of the state funds to public schools, and largely for elementary instruction. As it will be several years before the two higher institutions projected can be created and put into operation, the state is left in a sad plight by this drastic and shortsighted action of the legislature. In the meantime Rollins College and one other private institution must do their best to meet the emergency. Fortunately, Rollins has lately secured an endowment of \$200,000, and President Blackman has associated with him an efficient faculty:

The teaching force, with some little increase, may be adequate to provide for the one hundred or more students who are likely to come this next autumn from the abolished and crippled institutions of the state. But the dormitories are already full and its other equipment overtaxed. Under these circumstances Rollins's appeal to generous givers in other sections of the country is made with special reason and special force. We hope that some among our own readers will respond to the call for scholarships and for the provision of proper quarters to accommodate this unexpected influx of students.

PRINTER'S INK may be used to advantage in connection with the church services of the summer. We worshipped last Sunday in an unfamiliar place, but the calendar was so attractive and informing that we could easily be beguiled into attending again. The list of summer supplies, the date and location of the prayer meetings, the summer address of the pastor and the date of his return, advance notices of interesting events in the autumn were given in such a form as to be easily recalled or referred to. It looked as if that church intended to carry on its work, though with desirable modifications, all through the hot weather. Even if a church intermits its services, it can at least keep a placard on its front door informing the public when it is to be reopened, and suggesting to those who stay at home where opportunities for worship and pastoral service may be obtained. Little cards sent by mail will serve the same purpose. Summer campaign or no summer campaign, let the parishioners know what is contemplated.

PRESIDENT ROOSEVELT began his 1905 Commencement tour last week with visits to Williams, Clark and Holy Cross Colleges, Worcester, and this week he comes to Harvard to attend the twenty-fifth anniversary of his class. Williams College conferred on him a new title, L. H. D. (Doctor of Letters), to which he is entitled by his record as an author. At Clark College he used a fit opportunity to praise two eminent servants of the nation—the late George F. Hoar and Carroll D. Wright—the one a former trustee, the other the first president of the college. At Holy Cross College the President urged more study of Celtic literature in our universities and the endowment of chairs for the same. Wherever he has spoken, whether to academic audiences or to crowds of our

Where Union
Is Strength

Florida's Educational Crisis

President Roosevelt
a Doctor of Letters

composite population addressed from train platforms, the President has had a hearty welcome, and at Williams College he spoke with a freedom respecting his administration's policy and national affairs which was startling to some of the publicists present because of its frankness and its "thinking out loud" quality.

MASSACHUSETTS' Supreme Court has just rendered a decision of more than usual interest to students of industrial problems and managers of business affairs. It runs counter somewhat to recent judicial decisions, but as a Massachusetts opinion must be reckoned with. In substance the decision is this. A., an employer, agrees with a trades union that thereafter only union men will be employed in his factory. In accordance with this agreement, B., a non-union man, is discharged in order that the compact may be carried out. B. sues the trades union as responsible for his loss of a position and recovers damages in the trial court. This decision the Supreme Court ratifies. This decision, as the *Springfield Republican* says, "decrees the open shop as a matter of potential law, whatever may be the leanings of the employer; and as long as only one man remains outside of a union, he can render abortive all its efforts to establish itself in a position for that 'collective bargaining' of which we have heard so much from disposers of the labor problem. The union will have been so completely unhorsed that it might as well disband." With all their defects, trades-unions have come to stay. So too, we believe, has the principle which lies back of the "open shop." Makers and interpreters of law have the difficult task of mediating between the two tendencies. This decision strengthens the individualistic position decidedly.

THE MOST important development of the week in the Equitable scandal is the beginning of action by state and district attorneys against those who are said to be guilty. This action was inevitable after such a report as State Superintendent of Insurance Hendrick made to Governor Higgins and Attorney-General Mayer. The "graft" is seen to have been wider and deeper than the Frick committee's report indicated; and it began, so it seems, with the founder of the society—Mr. Henry B. Hyde, father of the young man whose enrichment of himself at the expense of policy holders has been so astounding. It now appears that as soon as the company began to prosper the Hyde family saw to it that out of subsidiary companies and safe deposit company leases, etc., they should have a substantial and steady income. The new executive head, Mr. Paul Morton, is carrying on an investigation of his own. He has accepted the resignations of Messrs. Hyde and Alexander from the positions they held as president and vice-president, but they still are on the board of directors, from which Mr. August Belmont significantly has withdrawn. Vice-president Alexander has returned to the company all his profits as a member of syndicates pur-

chasing bonds and selling them at a profit to the Equitable Company, and has done this much to make restitution. Others will be forced by the courts to do the same. Mr. Alexander is in a precarious condition physically as the result of the strain under which he has been. New York's junior United States senator, Mr. Depew, is being sharply criticized for his record as a pliant director and huge salary promoter.

PRESIDENT ROOSEVELT during the past week, in addition to his numerous speeches at academic functions in New England, has written two official letters which have drawn down on him more criticism from friend and foe than anything he has done recently. In dismissing Mr. Herbert W. Bowen, our Minister to Venezuela, from the diplomatic service, for injudicious behavior and for disloyalty to a superior in the diplomatic service, the President probably has public opinion with him. The same investigation, however, which revealed Mr. Bowen's record also disclosed such compromising conduct by Mr. Loomis, at present Assistant Secretary of State, when he was Minister of the United States in Venezuela, that the leniency with which he is dealt with by the President in contrast with the severity of Mr. Bowen's treatment is not relished by the public, nor will the feeling be lessened by the honor since conferred on Mr. Loomis.

THE CORRESPONDENCE published last week between Attorney-General Moody and Messrs. Harmon and Judson, giving a full record of their investigation of the Atchison, Santa Fé and Topeka Road's attitude toward rebates and their final withdrawal from the case because the President and the Attorney-General would not proceed with prosecution of the officials of this road on evidence which Messrs. Harmon and Judson considered sufficient to warrant prosecution, was supplemented by a letter from the President to Mr. Paul Morton, formerly a vice-president of this railroad, now Secretary of the Navy, and—the new head of the Equitable Assurance Company, New York City. In this letter the President gives Mr. Morton a clean bill of health, and defends his own course in blocking the indictment of Mr. Morton and other officials of the railroad urged by Messrs. Harmon and Judson. The distinction which the President and the Attorney-General draw between acts of the corporation as such and acts of the officials of the corporation, and their differentiation between the evidence needed for prosecution of the one and prosecution of the other, do not commend themselves to the people of the country, and the silence or open disapproval of the Republican press of the country indicates how much the President has erred. Nothing has been more baneful in our recent social development than differentiation between what men do as officials of corporations and what they may do as private individuals; and nothing is more needed now than strict dealing as men with officials of corporations who defy law. Corporations care little about payment of

finer, but responsibility brought straight home to men has a wholesome effect, and the country had supposed that this was what the President stood for.

AMBASSADOR REID seems to have begun his official career in England with expression of appropriate sentiments of good will and good sense. Addressing a distinguished company of British and American members and guests of the Pilgrim Society of London last week, he closed with these words:

After all this talk about the beneficent effects of intercourse and international co-operation in causes of common interest, may I close by saying that whatever brings the Church and philanthropy of the two countries together clasps the whole English-speaking family, on whatever continents or lands it may be scattered, in a single bond, the strongest that has ever held them or ever will—the bond of the historic reverence of the race for conscience and duty.

The British Prime Minister, Mr. Balfour, at this banquet made a pregnant suggestion, that, though "immemorial tradition" has kept the United States hitherto, "as little entangled as may be with the complex political relations of the older world," nevertheless, in his opinion, it is doubtful "whether, in its absolute and extreme purity, that doctrine is likely to be maintained." Indeed, Mr. Balfour went so far as to say that it was inconceivable that we should remain in our past ideal isolation; and he further said, that Great Britain would view with pride our participation in the affairs of Europe and Asia; and that Europe would view our advent with no other feeling than that of gratification. Obviously this is a new note for a British prime minister to strike, and it harmonizes well with President Roosevelt's conception of our national destiny, but is quite different from George Washington's theory.

UNDER PRESSURE which he could not well resist longer, Mr. Balfour has at last appointed a commission to investigate charges of incompetency and corruption brought against the British Army officials in England and South Africa during the recent costly war with the Boers. How far evidence and witnesses once accessible now exist is a question, but the British public is preparing, with mortification, for revelations of "graft" and incompetency that may not only bring into discredit past but also present army administrators, and reveal the military weakness of the realm. The Ministry has just settled in favor of Lord Kitchener and the military arm of its authority a controversy of some age between Lord Kitchener and the civil authorities of India, and has announced that reconstruction and expansion of the Indian military force will proceed on a large scale, and this independent of control by the Viceroy. Lord Kitchener has a thoroughgoing, stubborn way with him that usually wins, and doubtless from the military point of view that which he demands is necessary; but Liberal opinion in England questions much the wisdom of giving such autocratic power as he claims to Lord Kitchener or, his

The Rights of Independent Workmen

An Unfortunate Distinction

The Equitable Insurance Company Scandal

"Graft" in the British Army

successors, or the propriety of stripping the Viceroy of so much of his power.

KING OSCAR of Sweden and the Swedish Parliament will concede to Norway the divorce she asks. Formal and final steps have not been taken yet, and recognition of Norway by the Powers has not been heralded; but enough has been done in the way of negotiation to show that the old compact must be given up, and democratic Norway allowed to go her way. Recognition will come as soon as Sweden admits defeat. Norway's example has deeply stirred Hungary, whose relations with Austria just now are much strained; and it would not be surprising if, with dread of Russia somewhat lessened, and with Norway's success before them, the non-German members of the Austro-Hungarian empire swung off and set up business for themselves.

MARSHAL OYAMA'S forces in Manchuria are proceeding to envelop and come to close grips with the Russian army under General Linevitch, and the odds are against the Russians. President Roosevelt has about given up hope of securing an armistice prior to the assembling of the peace commissioners in Washington early in August, and indeed some observers question whether arrangements already made for the conference will be consummated, so contradictory are the reports from Russia as to that defeated Power's intentions. Wisdom would dictate a frank approach to Japan, a request for an armistice and prompt naming of commissioners with full power. So long as Japan is unconvinced of Russian sincerity and knows of the vacillations of opinion and will at St. Petersburg, she can scarcely be expected to proceed with peace negotiations or withhold her plans for defeat of Linevitch and capture of Harbin and Vladivostock.

SEVERAL ADMINISTRATIVE acts in Russia are omens of good—the relegation of Admiral Alexieff to an inconspicuous place in official life, the abolition of the Far East committee with its dominion over Manchuria, and the dismissal as head of the admiralty of an incompetent and venal grand duke—these inspire hope; but along with them come the reactionary interpretation of the Czar's recent address to the representatives of the zemstvos, and the ruthless destruction of life in Russian Poland, where mobs and Cossacks fought for days last week. News from the Transcaucasian region indicates that anarchy prevails there, and that racial and religious enmities are having full swing in massacre and pillage.

THE KEY to the solution of the dispute between France and Germany is held by Great Britain. If she is willing to stand with France in support of the special compact with the Sultan of Morocco by which France was to have special rights and privileges, Great Britain assenting and taking her pay by

French concessions as to Egypt, why then Germany's pressure will be tested either to the point of war or withdrawal of the call for a joint conference on Moroccan affairs. At one time last week it looked as if France, realizing the impotence of Russia—her old ally—the belligerency of Germany and the uncertainty of Great Britain's willingness to befriend her in substantial ways, would make such concessions to Germany as the latter demanded. As we go to press it seems as if a tonic had been administered to the French Ministry in the form of assurance from Great Britain that she will defend France if attacked by Germany, and as a consequence negotiations between France and Germany are proceeding more as between equals. Tension has been high in France during the past week, and talk of war in certain quarters has been accompanied undoubtedly by such official action as would not find France unprepared were she attacked. We doubt Germany's intention to push the matter to a breaking point, but she could not resist the temptation to profit, if possible, by the situation in Europe in which Russia's defeat left her.

The Hand of God in the Battle

A subscriber writes to *The Congregationalist* complaining that the religious press has failed to recognize the real cause of the victory in the Battle of the Sea of Japan. He says that the newspapers give the credit of it to Admiral Togo, while it was the hand of God that turned the tide of battle so that the smaller nation triumphed over the boastful giant, Russia. And he asks us to give the glory of God to whom it belongs.

It is true that if this battle had been fought in ancient times and had got into Hebrew history, it would have been described in such terms as those of the siege of Jericho by Joshua, the duel between David and Goliath, the defeat of the Assyrian army smitten by the angel of Jehovah, the capture of Babylon by Cyrus during its night of revelry, and many other famous battles in which the Jewish historian saw the hand of the Almighty as so conspicuous that he thought of conditions, circumstances and persons only as instruments of Providence to work out the will of God. It is no less true that those who believe in Providence in the guidance of human affairs and as especially conspicuous in directing great events, now write and read history in a different attitude of mind from that of the Hebrews or of the early Christians among whom the New Testament was produced.

Though the destruction of the Russian fleet was as sudden and more complete than that of Sennacherib's army we do not say that the angel of Jehovah smote it. We say first that the Russians defeated themselves; that their rulers brought on the war for selfish or unworthy reasons, that the people had no heart in it, and that adequate preparation was not made for it. Russian officials defrauded their country in the building of ships, and in their equipment, manned them with unintelligent and ill-disciplined men, and sent them far from their base of supplies to meet a foe in his own waters. We say

next that Admiral Togo, thoroughly trained in British naval schools, commanded a fleet of ships built under most careful supervision, handled by thoroughly disciplined officers and men, supported by their entire nation united as one man in defense of their life and inspired by the conviction that they were fighting for righteousness and humanity, and the peace of the world, won the victory.

Do we thus leave God out of the account when we describe this battle? We do not, any more than the Hebrews did when they told of the defeats of their enemies. But we understand better than they did how men co-operate with God or fight against him. We see how the Japanese by taking and making the best use of the means he put within their reach conquered through his power. We see how the Russians who misused his gifts, and treated their fellowmen unworthily, arrayed themselves against God and were vanquished. It would not be according to our knowledge of the conditions to say in the sense that the Hebrews would have said it, that God destroyed the Russian fleet. It was the Japanese who destroyed it. They did it because they made better use of what God placed in their hands than the Russians made of what he had given them.

We are in honor bound to study our Bible in the light of the knowledge we have. Christians are still too much inclined to interpret divine Providence in terms which were admissible when men knew far less about God's working among mankind than we know. The Russians had a mighty machine for fighting a naval battle, which they had produced by laying under tribute the shipyards of the world. But they neglected to train and discipline those who handled the instruments they possessed. And back of all that was the lack of moral power to give their forces superiority over their foe.

Aside from the bearing of this battle upon the accomplishment of God's gracious and far reaching purpose of mankind, there is a great lesson on Providence for us Americans to learn from this battle which is to change the map of the world. We have no right to cast back on God what he has given us means and power to do for ourselves. Neither in war, in business, education, or care of our health can we honorably ask him to do our work. He has given us iron to transform into steel to make ships and weapons. It is our part to make the best ships possible, and to fit men to handle them in the best way. If we fail to do these things the responsibility for defeat will be on us when we are attacked by enemies, though the right may be on our side. He has given us medicines to cure our ills. If we fail to prepare them in the best ways, and to fit men to study human bodies and minds and to know how to use medicines, then whether we claim to lay the responsibility for healing on him, by faith or what we call Christian Science or any other scheme, the cause of disaster will be in ourselves.

It was the man behind the gun, and the man who directed him how to use the gun, who won the Battle of the Sea of Japan. We give glory to God when we glory in what God has given to us by

using it with the highest possible skill and with the purpose to do the greatest service to our fellowmen.

Back to Alma Mater

The President of the United States is not the only man who thinks it worth his while to travel eight hundred miles simply to attend the reunion of his college class. Every June men cross oceans and continents in order to look again into the faces of those with whom they spent their happy student days, and to feel the quickening touch of the institution to which they owe a large share of what they are today. Nothing is more inspiring or reassuring than the spectacle on countless college greens of mature and gray-haired men and women renewing the ties of other years, divesting themselves of the dignities and artificialities of later years and opening their hearts and minds to what old *alma mater* has still to say to them.

Can it be that that elderly man at the college well yonder, sportively emptying the contents of a tin dipper upon his companions, is a justice of the Supreme Court? And did we understand you to say that at least half of the squad of men making so much noise over there at the entrance of the gymnasium are doctors of divinity? How the eternal boy in the graduate does come to the surface while the Commencement band is parading on the campus and the exercises of Class Day proceed! The years between one's own Commencement and this, the care and sorrow that have marked them, flee into the background. The ideals and inspirations of those early days when soul and mind were plastic return and claim anew the man's devotion. As he lingers for a day or two in the endeared academic atmosphere, he finds how much more the college means to him than on that eventful day even when he received his sheepskin; his sense of indebtedness to his instructors is greater and a larger, kindlier feeling for all his classmates possesses him as he sees them, not through the rivalries and differences of student days, but from the point of view of what they have become and achieved during the intervening period.

This is what the reunion means to the *alumnus* or *alumna*. It has its value also for the institution itself. The late President Seelye of Amherst seldom addressed a group of his graduates without saying, "The strength of the college is in its sons." Its own children in the long run contribute more to the development of an institution than any outside multi-millionaire can do. It is rich indeed, if it has the enthusiastic loyalty of its former students. And it is a wholesome sign that as classes go back to their tenth, their fifteenth, their twentieth and even their later anniversaries they are converting their sentiments of affection into concrete gifts of stone and mortar, of scholarships and professorships. Through such gifts they pay back a portion of the great debt to the institution—a debt which they will never be able fully to discharge. Certainly, reunions of men who have been out of college a number of years ought to be something more than scenes of convivial merriment. They ought to be seasons of rededication of

life to the high ideals for which *alma mater* has always stood.

It is this element of idealism which gives the college reunion its worth from the popular standpoint. More men have returned this year to their college homes than ever before. More will go back next year than this, for college graduates multiply in the land. The world sees them coming and going to *alma mater*. It reads about them while there. It is grateful that throughout the country there is a solid and constantly increasing body of men and women bound together by loyalty not alone to the individual school but to the great fraternity of educated men and to the ideals of the republic of letters. And the world and the Christian Church expect much from those who are so greatly privileged as to stand in that company. It invokes their priceless aid in behalf of the age-long strife between the evil forces of the earth and things true, lovely and of good report.

The Hour of Retribution

Jefferson wrote, with the institution of slavery in mind and its quasi-recognition in the Constitution and the white man's cupidity before him, "I tremble for my country when I reflect that God is a God of justice." In due time, with all the inevitableness of both natural and spiritual law, this country met the retribution that Jefferson foresaw, and the price of our atonement is not yet wholly paid.

Today the call again goes up for recognition of justice as the supreme attribute of both the Ruler of Nations and his representatives among the finite heads of nations; and modern democracy is once more keenly alive to this ideal, the product both of revelation and of experience. Like Diogenes of old, it is going about in search of honest men who put righteousness above popularity, honesty above wealth of things, and who, if they be in positions of responsibility and trust—political, financial or personal—remember that "Thou shalt not steal," "Thou shalt not covet," and "Do unto others as you would have others do unto you," are not obsolete principles of healthy social life divinely ordered.

It would be folly to deny that in this Diogenes-like search the American public has had some rude shocks of late. From the Atlantic to the Pacific, in Federal, state and municipal administrations, in the land frauds of Oregon and California, the merchandise of legislation in Missouri, the postal frauds of the Federal service, the gas franchise steals of Philadelphia, New York and Boston, and the unparalleled revelations of "graft" in the Equitable Life Assurance Society of New York City—in all these there has been glaring proof either of treason to the State by public officials or treason to clients and wards by trustees conspicuous in society for their respectability.

To expose crime is the province of police, detectives and district attorneys—and, in these modern days, journalists. To reprobate and ostracize socially criminals who are so proved is the duty of society at large—at least until there are signs of repentance and atonement. But the State has a sterner duty than either of these functions imply. It is called

upon to prosecute and, after fair trial, punish traitors and thieves, corruptors of political life and enemies of society; and the swifter its course the more impartial its aim for high and low, rich or poor, Republican or Democrat, and the sterner its decree the better for all concerned.

The vigor with which Federal authorities have grappled with land frauds and postal frauds, the transformation that Mr. Folk has wrought in Missouri, the uprising in Philadelphia under Mayor Weaver, all have been approved by the American people as signs of health. Now comes the encouraging news that Attorney-General Mayer of New York State and District Attorney Jerome, and the judiciary of the state, are to spend the remainder of the summer in dealing under civil and criminal law, with the men who by their peers in the business world and by the state superintendent of insurance of New York, have been revealed as not above enriching themselves at the expense of the policy holders of the Equitable Life Assurance Company.

Swift, thoroughgoing judicial investigation of this scandal and adequate punishment, by imprisonment, of the guilty would do more to give tone to the ethical conduct of business in this country than anything else conceivable. Preachers may moralize, journalists expose and denounce, former friends shun and boycott, and individual conscience gnaw and worry, but what society needs beyond all things now is a display of justice dealt out to guilty men; for, "in the last analysis," as President Roosevelt has said, "the most important department of civilized government is the department of justice—justice which means that each man, rich and poor, big or small, strong or weak, shall have his rights, and shall not be allowed to do wrong to his fellows." The present is no time for sentimentality, or depreciation of the rôle of judging, or differentiation between men acting as men and men acting as corporation officials. It calls for prosecutors and judges who will be "as harsh as truth and as uncompromising as justice."

China's Boycott Successful

That which ideals of justice and courtesy could not procure, that which the appeals of Christian missionaries in China and resolutions passed by representative bodies of American Christians could not induce legislators and administrators in Washington to order, has been brought to pass by the boycott of the merchant guilds of China on products of American industry. It is a little humiliating to reflect that not until the pocket nerve was touched did we decide to deal justly with China; but since justice at last has come, let gratitude abound. Information and appeals from Americans in China last week, supplementing pressure from manufacturers in New England and the South, forced the President and the Cabinet to face the issue squarely, and made them realize the vigor and thoroughness of the boycott on our goods and the dimensions of the loss which would follow. Hence, in a letter dated the 24th, the President issued a letter to the State Department with orders to our representatives in China, and the Secretary of the

Department of Commerce and Labor issued instructions to his subordinates who inspect immigrants.

The tenor of the new instructions may be inferred from the following quotations from the President's letter to the acting Secretary of State:

The purpose of the Government of the United States is to show the widest and heartiest courtesy toward all merchants, teachers, students and travelers who may come to the United States, as well as toward all Chinese officials and representatives in any capacity of the Chinese Government. All individuals of these classes are allowed to come and go of their own free will and accord, and are to be given all the rights, privileges, immunities and exemptions accorded the citizens and subjects of the most favored nation.

The President has issued special instructions through the Secretary of Commerce and Labor, that while laborers must be strictly excluded, the law must be enforced without harshness, and that all unnecessary inconvenience and annoyance toward those persons entitled to enter the United States must be scrupulously avoided.

Our last National Council passed the following resolution, which has been answered in spirit if not in letter by the administrative action noted above:

We appeal to Congress in enacting a new law to take the place of the present Exclusion Act, to be governed by the spirit of justice to all men, freely welcoming to our shores and institutions all travelers, students and merchants, and providing for a just and kindly administration of the laws regulating the immigration of laborers.

In Brief

Grown-up people won't be sorry if they read the Fourth of July story in the children's department.

The Endeavor hosts will be moving on Baltimore next week charged with enthusiasm enough to endure any kind of hot weather.

The index of *The Congregationalist* for the first half of the current year is now ready and will be sent to those subscribers who ask for it.

Material and forcible illustrations for Fourth of July sermons and addresses are supplied in the articles by Dr. Kloss and Commissioner Macfarland.

One attendant at his college class reunion reports his grateful surprise at finding so many of his classmates interested today in the things of the Spirit, who in college cared little for them.

An Iowa Protestant woman declines to become a Roman Catholic in order to accept a bequest of \$30,000, conditioned on her change of faith. She is more loyal to principle than many a European Protestant princess who changes faith when married.

Bishop Brewster of Connecticut addressed the recent Protestant Episcopal convention on The Priesthood of the Whole Body of the Church. It is gratifying to find "the priesthood of the laity" recognized so fully as it is in this utterance.

President Faunce at Brown University rebuked the tendency to erect elaborate and costly fraternity houses, and the ivy orator at the University of Wisconsin deplored the increasing tendency there to set up an aristocracy of rich students. Timely and needed admonitions.

Prof. James Denney of Glasgow, since receiving a doctorate of divinity from Princeton, has immured himself in the sylvan joys of the Lake Mohonk region, which he declares to be

beautiful enough to woo any one to cross the Atlantic. Later in the summer Dr. Denney will speak at Northfield and at Chautauqua Assemblies.

The Song of Our Syrian Guest appears in the June *Bookman's* list of six best selling books in Albany, N. Y. Its author, Rev. W. A. Knight of the Brighton Church, Boston, receives an A. M. from Harvard this Commencement, an honor which recognizes hard work and persistence on the part of the busy pastor of a large parish.

Sensible man that Easthampton, Mass., preacher, Rev. C. H. Hamlin, D. D., who varied the rather monotonous tone of baccalaureate sermons by selecting as his theme of discourse to Williston Seminary Seniors, the character and public service of the late William H. Baldwin, Jr., of New York, president of the Long Island Railway, and public benefactor.

One hundred persons are already booked for the American Board train to Seattle in September. It will be a special, made up of Pullman sleepers and a dining-car, and goes through from Boston to Seattle via Chicago and Minneapolis. This is an unexpectedly large and representative delegation. Those desiring to be included in it will have to apply speedily for reservations.

"The chief American sins are lying and stealing," said Rev. Dr. S. M. Crothers to the Religious Education Association. "The besetting sin of Americans is avarice," says Mayor McClellan of New York City to Roman Catholic students of Fordham University. One speaks from the academic shades of Cambridge, the other from the whirl of metropolitan, cosmopolitan New York, but they agree.

President Penrose of Whitman College, Washington, was a recipient of a double honor at Williams College last week. His *alma mater* bestowed on him a doctorate of divinity, and his influential work on the Pacific coast was referred to appreciatively by the President of the United States in his address. Bouquets like that do not fall into the lap of every man twenty years out of college.

Baptism of infants is on the increase and not on the wane in Congregational churches. A New Hampshire pastor in a conservative city has to his credit and the credit of his congregation a record of fifteen babies christened on Children's Sunday. The number of infants baptized last year in our denomination, 15,062, was the largest of any year in its history, more than 2,000 greater than the previous year.

Prof. Shailer Mathews of Chicago University recently exposed Rev. A. C. Dixon, D. D., of Boston as scarcely a reliable commentator on affairs at Chicago University, and now the *Columbia State* of South Carolina and the *Presbyterian Standard* of North Carolina are zealous in denouncing Rev. Thomas C. Dixon, Jr., author of *The Leopard's Spots* and *The Clansman*, for his reckless recent attacks on Mr. Robert C. Ogden. The *Presbyterian Standard* calls Mr. Dixon, the novelist, "a Southern cad."

The centenary of the birth of Mazzini, of whom it has been said that he was the greatest moral force in Europe during the nineteenth century, was fittingly observed in Italy last week. He preached the social conception of Christianity when he said: "God will not ask us, 'What hast thou done for thine own soul?' but 'What hast thou done for the souls of others—the sister-souls I gave thee?'" The use of the feminine appellation in this is suggestive. The doctrine of the brotherhood of man is wrapped up in the phrase, but tribute is paid to woman's superior spirituality by de-

scribing the essence of man in terms of womanhood.

Such statements as come from time to time from Dr. Loeb of the University of California relative to spontaneous generation of life and such a report as came last week from Cambridge University, England, relative to the discovery of Professor Burke that by means of radium he had brought into being new forms of life are deprived of the profound significance often imputed to them by careless commentators, if it is remembered that even accepting the reports as true in fact, they only reveal a process which in turn demands a creator or deviser, and that they can by no means be read to imply that something comes from nothing or that a process is the same as origin.

The sincere mourning for the late Dr. W. H. Davis of Newton, Mass., is being shown in unmistakable ways. When his body was laid to rest on a Vermont hillside, farmers came for miles around to pay the last tribute to him who to them was always "Willie Davis." In Detroit, Mich., the other night at the First Church a memorial service was held, his favorite hymns being sung and addresses being made by ministers and laymen. It is interesting to know that Dr. Davis's son hopes to take up the work which his father has laid down. His many friends will be glad to know that his last days at Clifton Springs were made as comfortable as possible by tender, skillful treatment.

The plan to celebrate the twenty-fifth anniversary, next February, of the founding of the Y. P. S. C. E. by raising funds for the erection and endowment of a headquarters building, in honor of Dr. F. E. Clark, meets with approval from practically all whose advice has been solicited, namely, representative men in many denominations and lands. The plan will be submitted to the coming International Convention at Baltimore, and when adopted by it—as it probably will be—details of the project will be worked out and made known. If all present and past members of the society gave but a small sum toward this memorial to Dr. Clark it would be easy to raise a million dollars with which quarters ample and attractive could be built in Boston, and then sufficiently endowed to enable the trustees to be relieved of an annual burden of support.

A distinguished member of the chief Hindu family of Ceylon is to visit this country this summer—the Hon. P. Ramanathan, K. C., C. M. G., Solicitor General of Ceylon. He is of high repute among his countrymen as a spiritual teacher, and is also a student of the Hebrew and Christian Scriptures. He has written commentaries on the Gospels of Matthew and John and on several of the Psalms. His interpretation of the Bible is in the line of an attempt to harmonize the Christian and Indian religious systems. Since his commentaries have appeared orthodox pundits of India have undertaken to translate the Bible into the Indian vernaculars, following Mr. Ramanathan's interpretation. He is to spend the most of the summer at Green Acre, Eliot, Me., where he will deliver several series of addresses.

When Rev. W. H. Warren, D. D., superintendent of home missions in Michigan, walked into this office last Saturday and quietly mentioned the fact that he had come on to attend his fortieth anniversary at Harvard University, we thought, in view of his youthful appearance, that he was indulging in a bit of Western humor. But it proved to be the solemn truth that twoscore years ago he, Joseph Cook and Prof. J. W. Churchill received their sheepskins at Cambridge, all three going then to Andover Seminary, which, by the way, was in those days enrolling more students from Harvard than from any other college except Amherst. Superintendent Warren refers gratefully to the influence which Harvard, and particularly the late Dr. An-

drew Peabody, had upon his religious life. Dr. Warren must be one of the most traveled sons of Harvard, for in the last eleven years he has covered 210,000 miles in Michigan alone.

The *Living Church* recently implied that Rev. Dr. R. Heber Newton's participation in the Protestant Episcopal Church Congress was a barrier to other clergymen's participation, and it suppressed all save mere mention of Dr. Newton's speech before the recent congress. Dr. Newton calls on the *Living Church* for proof that he denies the creeds of the church or that he deserves such treatment. The *Living Church*, in turn, calls on Dr. Newton to answer, *ex animo*, certain questions, such as, "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?" "Are you able to use the Apostles' and Nicene Creeds as the expression of your sincere belief?" That is, the *Living Church*, having condemned Dr. Newton, and he calling for proof of the justness of their condemnation, now asks him to prove himself innocent.

Notable Points in Church News

Development of muscular Christians (Greater New York, page 27).

A congregation of marked virility (Encouraging Features, page 28).

An open conference after a sermon to men (Greater New York, page 27).

An interesting study of industrial conditions (The Great Strike in Retrospect, page 28).

A reminiscence of the forgotten Cherokee Mission on Missionary Ridge (Biographical notice of Mrs. Esther Butler Woodford, page 19).

Our Congregational Forces

5,919 churches, 6,059 ministers.
Net gain of churches, 19. Net loss of ministers, 12. Net gain of members, 13,321. Additions on confession, 30,193. Total membership, 673,721.
1,119 churches receive missionary aid.

The Year-Book just issued, giving statistics for 1904, has a list of 5,919 churches, 124 having been added during the year, 105 dropped. The net gain of churches is 19. The total membership is 673,721, a net gain of 13,321, the largest increase in any one year since 1895. But 100,829 are absentees. Adding 63,178 members of foreign mission churches the entire membership of the denomination is 736,899. The greatest gain in any one year, 1894, was 21,908. The additions on confession last year were 30,193, the largest number since 1897. The deaths were 9,243, while 13,623 were dropped from the roll. The greatest number of additions by confession in any one year, 1894, was 38,853. The adults baptized last year numbered 12,329, a gain of 563. Infant baptisms were 15,062, a gain of 2,062, the largest gain in any one year in our history, with a single exception.

THE MINISTRY

The Congregational ministers in the United States last year were 6,059, twelve less than in 1903. Add 178 in foreign lands and the total is 6,237. Of those in this country 3,935 were in active service either as pastors or stated supplies, while 2,124 were without charge or engaged in other than pastoral work, while 1,106 churches were without pastors or regular pulpit supplies. It is to be noted in this connection that 2,165 of the churches, more than one-third of the whole number, had less than 50 members each. There were 1,604 churches which received more than ten members each during the year, while 1,339 churches received no members. The largest average salary paid was \$1,867, in the District of Columbia, the next largest,

\$1,603, in New Jersey, and the smallest \$145, in North Carolina. Massachusetts, having the largest number of churches, 610, paid an average salary of \$1,322, Illinois, with the next largest, 361, paid \$988 and Michigan with 341 churches paid \$602.

SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The high water mark of Congregational Sunday schools connected with churches was reached in 1896 when the membership was 687,575, a gain of 106,903 in eight years. The membership in 1904 was 668,252, a loss during the last eight years of 19,323. Adding 65,116 members in 1,802 Sunday schools not connected with churches, the total enrollment is 733,368. The largest net gain in any state last year was in Massachusetts, 2,742. All the other New England States show a decrease except Connecticut, whose gain was 406. Ohio was the second state in making a gain, 1,198. The total net loss last year was 3,040. The net loss in Young People's societies was 3,478, the present enrollment being 163,248.

FINANCES

The benevolent contributions reported in 1903 were the smallest with one exception since 1886. Last year the total was \$2,165,904, a gain of \$76,937. The home expenditures were the largest ever reported, \$8,386,161, the first year in which they have passed the eight million mark. The amount is considerably more than double that of twenty years ago. Somewhat less than one-half the total was paid in salaries, and 1,119 churches received missionary aid. The total valuation of church property is \$69,663,071 and the debts foot up \$3,047,470.

In and Around Boston

Ratification of the Chelsea Union

Last week a large and deeply interested council embracing churches in the Suffolk North Conference and a number of individuals, with Rev. J. G. Taylor of Arlington Heights as moderator, put its seal of approval on the union of the First and Third Churches formally consummated by both those bodies several weeks ago. The council met in the edifice of the First Church, and after a number of questions relating chiefly to the present status of Rev. A. P. Pratt, hitherto pastor of the Third Church, voted heartily to give ecclesiastical recognition to the union and commended warmly Mr. Pratt, upon whose resignation the council had been asked to pass judgment. In the evening public exercises of fellowship and recognition were held. The sermon was preached by Dr. Plumb, a former pastor of the First Church; prayer was offered by Rev. T. E. Babb, while Rev. J. A. Higgins, D. D., of the Central Church, Chelsea, extended the right hand of fellowship and Rev. S. C. Bushnell welcomed the new organization to the Suffolk North Conference. Mr. Pratt presented an instructive historical paper and Rev. R. P. Bush of the Universalist church brought fraternal greetings.

Both in the resolutions passed by the council and in the addresses of the evening, the larger significance of the consummated union was pointed out. The Third Church was commended for its willingness to surrender its name, and the wisdom and personal sacrifice of the Third Church pastor were pointed out and pleasant allusion made to "his many gifts for great service in the Christian Church," as well as to his efficiency in helping to carry through the union. Neither did the brethren overlook the courage with which the First Church met its down-town situation, Mr. Bushnell going so far as to characterize its action as "heroic."

Last Sunday a final service was held in the First Church and, appropriately enough, the communion was partaken of by many who cherish fond and lasting memories of an edifice associated with their deepest personal religious experiences. At the close of the serv-

ice non-resident and former members joined in a procession out of the edifice, preceded by all the past and present deacons in attendance, who formally carried out from the table the communion service, led by the acting pastor, Rev. H. W. Stebbins, with the pulpit Bible and hymn-book. The structure has been sold for \$17,000 and will be used by Roman Catholics. The united church will worship



REV. A. P. PRATT

for the present in the edifice of the Third Church in the northern part of the city, but that will be replaced by a larger edifice soon, more adequate to the demands of the united congregation. Mr. Pratt is recognized as the first pastor of the new church, his term of service terminating Sept. 1. Prior to that time he has been voted a two months' vacation. He will be missed by citizens generally, as he has identified himself with many civic interests and been an important factor in the Boys' Club and Y. M. C. A. activities.

Dr. Chapman To Be Invited

At a largely attended meeting of ministers and laymen of the metropolitan district in Park Street Church vestry last Monday noon it was decided to invite Dr. J. W. Chapman to hold evangelistic meetings in the city next January. The proposition was thoroughly discussed and many questions were asked. The movement is to be interdenominational, under the direction of a committee of twenty-five which, in consultation with Dr. Chapman, will determine which of his associates shall be invited to co-operate. It is hoped to make the coming months a season of preparation for an earnest campaign next winter.

Shawmut Church's Endowment

A number of gentlemen, the majority not members of Shawmut Church, promise to pay a certain amount annually for twenty years which will pay the premiums of a twenty-year endowment life insurance policy. The beneficiary of the policy is Shawmut Church, its amount is \$5,000 and the givers regard this as a kind of compliment to the pastor, Dr. McElveen, he being the person whose life is insured.

This is a novel way to add to a church endowment fund, but why should not men be encouraged to insure their lives for the purpose of endowing a church, or why should they not insure the minister's life for the benefit of the church? Mrs. D. M. Weston, whose husband was formerly deacon of Shawmut Church, gave \$500 to this fund.

Dr. Thomas Goes Abroad

Dr. Reuben Thomas of Brookline seldom lets a summer go by without a trip to England, his native land. He sailed last week Tuesday from Boston accompanied by his niece, Miss Lydia Cotton. He goes with the earnest intent to turn a deaf ear to the calls sure to come for the supplying of London pulpits, but his good resolutions are likely to be severely strained and possibly a bit fractured before he returns.

The Young Man and His Country

Specific Ways of Serving the State

BY HON. HENRY B. F. MACFARLAND, PRESIDENT BOARD OF COMMISSIONERS OF THE DISTRICT OF COLUMBIA

Fourth of July patriotism is all right if it does not end in the smoke of its fireworks. The oration, the music, the escort and display of the flag, even the fireworks themselves, properly handled, are good for us, if indeed not absolutely necessary to remind us of the great men and the great events of our history and to stir us to emulation.

John Adams struck a true note when he advised the celebration of Independence Day in the style which has been followed practically ever since. As in ancient Israel fathers were commanded to tell their children the story of the past lest it be forgotten, so are we commanded by wisdom and experience to remind ourselves and our successors of our history lest we forget. It is good for us to remember the years of the right hand of the Most High, and the men and the means used by him to bring us into the wealthy place of our present power. And for most people something which they can see or hear best makes such impressions. The flag itself is enough to rouse most right minded people to recall the past and to resolve for the future. Those who say that a truly patriotic country does not need lessons in patriotism, even to the extent of displaying the flag, contradict the teachings of all experience.

But to quote President Roosevelt's favorite text, we must be "doers of the Word, not hearers only." Just to look in the mirror held up to us by the orator on Independence Day, and to see, against the historical background painted by him, how unworthy we are to be the sons of the fathers; and then to turn away and forget what manner of likeness we gave, is unprofitable. We want to get impulse and inspiration for the fifth of July and for every one of the commonplace days to follow. Under the right sort of a Fourth of July celebration we are made to feel chiefly our great obligation to God and to the men who founded and preserved the Union at such tremendous cost, and then a desire to do our part in the service of our country. Lowell's lines, in the Commemoration Ode over the Civil War heroes of Harvard, naturally spring to our lips as we are reminded how dear and beautiful our country is, what efforts and sacrifices have made her so, and how worthy she is of our utmost loyalty. But next day we are in the prose of matter of fact life.

A few with independent incomes are free or comparatively free from business drudgeries, but the vast majority are necessarily chiefly occupied in making a living. Hours of work are no longer than they used to be, and in many cases not so long, and competition is relatively no closer than it used to be. But nevertheless the making of money, in small amounts or large, is as it always has been, absorbing, and leaves usually little of the day for other uses. In a high sense industrious and useful private living is true patriotism, but it is not all of the service which the state has a right to expect. A man owes a direct duty to

the church of his choice, as well as fidelity in his personal living to his religious principles. And that duty to the church must usually be performed before he does public service to the state.

What then can the average man of patriotic purpose and Christian principle do for the state after he has done his daily share of the world's work and met his obligations to his church? It is to be assumed that such a man will cheerfully meet the duties imposed upon him by law. He will pay his taxes on honest returns of his property. He will serve on the jury, and if necessary even in the militia, and at the expense of his business and other personal duties, when there is a clear need of such service. In the same manner he may have to perform other required public duties differing with the different places in which he may live. He ought, of course, to exercise the right of suffrage. A man who neglects to do his part in carrying on the common business of the state is not different from the man who injures the state directly by criminal conduct. It is astonishing how intelligent and otherwise honest men deceive themselves about such things. A man told me that he enlisted in the militia in New York State so as to be exempt from jury duty. Every day the men who ought to be serving on juries beg off for personal reasons, just as every year men who ought to contribute their just proportion of taxes seek to evade that debt to the community.

But there is more for a man to do, in order to be a good citizen, besides paying honest taxes, serving on juries and in the militia until exempt by age, and voting. To do all these things would be to do more than is commonly done, but they might all be done without filling full the measure of service which the state, to which we owe everything, has a right to expect. And this in time of peace, for in time of war the state has a right to everything that a man is and that he has. It seems to me that the most important duty of the citizen in time of peace is in forming and shaping that public opinion which after all governs all governments.

The ballot is only one form of expressing that public opinion, and as we have it in this country a comparatively modern form, and one which the majority, even of our own people, cannot use, and which vast populations in other nations have never had. The women of our country, most of whom have not the ballot, exercise an immeasurable influence in all our affairs, greater in degree but the same in kind as in the case of women everywhere. The ballot is part of an enormous and elaborate political machine, acting only at long intervals and in a rather awkward and often ineffective manner.

But public opinion, through other forms of expression—for example, the newspapers—acts at all times, and often with the greatest directness and effectiveness. This is one reason, I think, why the desire for the initiative and the referendum does not grow in this country. We have

them both in fact, though not in name. Anybody can propose any idea for legislation or for executive action, and if it commends itself by reason it will be taken up and applied. And every important bill while pending is as thoroughly discussed by the people as it is by the legislature or Congress, and cannot be passed if the majority of the people resolutely oppose it.

This power of public opinion, the essential principle of our self-government, and, therefore, of our political existence, imposes, like all powers, great responsibility. The man, especially the young man, must meet his share of this responsibility. To do this he must take time to inform himself, and then to influence and, if necessary, inform his neighbor. He must be a good neighbor or he cannot do this successfully. He must do his share of the neighborhood work and so of the community work. Then if he speaks to his neighbor about the public affairs in which they ought to be interested, either personally or from a platform or through the newspaper, which reaches the largest audience of all, what he says will have weight.

Circumstances must determine whether, in order to perform this duty, the young citizen should join one of the great political parties or should be an independent. There ought to be no national party politics in municipal affairs. They should be treated as pure business, without any partisan political feeling. But in the larger affairs of the state and the nation the national parties have an important function under our form of government. Usually the young man ought to join a party, although he ought not to belong to it in the sense that he must put his conscience in slavery. If he is to serve, as many men must, by holding public office, it is almost indispensable that he should be a member of one of the national political parties. For constructive work such membership is almost essential. If he joins in the right spirit and shows independence and courage, he will have relatively such a useful and efficient party experience as, for example, President Roosevelt has had.

But the fundamental thing is that the young man should begin his voluntary public service in his immediate neighborhood by doing what he can, after thoroughly and accurately informing himself to influence public opinion, so that what is wrong may be set right and what is right may be strengthened and advanced. Beginning with his own neighborhood, if he does this work well, he will gradually extend his influence throughout his city or town, probably through his state and possibly through the nation. It is impossible to tell what the result of such effort, if only it is patiently and persistently carried on, may be.

Above all, let not the young man say, "I am only one, and it does not matter what I do or don't do." For in the unending warfare for good government, as on great battlefields, the contest turns on whether every man does his duty.

The Stir of Modern Life
Among a People Who
Have Dwelt Apart

In the Kentucky Mountains

By Howard A. Bridgman

A Peep into the Homes,
the Schools and the
Churches

The engine is puffing over the Alleghany Mountains when I lift my curtain and look out upon a region rich in coal, gas and oil deposits and showing many tokens of extensive industrial operations. Two workmen with tin pails in their hands on their way to the mines are gesticulating vigorously as they walk. Presumably they are discussing the ethics of Mr. Rockefeller's gift to the American Board or Mr. Carnegie's pension fund for teachers. But the train does not wait to hear them. The morning is gloomy, and the rows on rows of little black houses, each precisely like the other and lacking in the outward adornment of even a rose bush, make the prospect dreary enough. I pull my curtain down to shut the dingy houses out of view as well as the troublesome human problems which they suggest.

All through this showery Memorial Day we are in the eastern Ohio belt, catching at wayside stations glimpses of processions and flags which show how universal is mourning for the internecine strife of forty years ago. At nightfall comes a halt of three hours at Cincinnati, where at rare intervals one sees on the business signs a name that has a downright American flavor and where the patrons of the hotels, as in other Southern cities, draw their chairs to the edge of the sidewalk, face inward and chat the evening hours away.

A SOUTHERN COMMENCEMENT

All night until early dawn we are making our way through the Blue Grass region and the hill country to an enterprising little city in the heart of the Cumberland, called Williamsburg, two hundred miles south of Cincinnati. A man might be glad to stop in such a beautiful mountain town simply for vacation purposes, but the fact that here is located one of the best American Missionary schools for mountain whites in the Appalachian region, in the support of which Northern and Southern brains and capital are combined, makes one doubly desirous of tarrying. "Brother" Myers, as he is known in all the country round about, but whose professional title is Rev. A. A. Myers, evidently had an eye to the future when a quarter of a century ago on a missionary circuit through the mountains he dismounted from his horse at this little set-

tlement and announced to the gratification of the people that he was ready to preach to them the following Sunday. He aroused then the warm affection that has been his possession ever since, and, aided by two or three citizens, notably Mr. R. D. Hill, now a district attorney



The Mountaineer's Conveyance

of the state, he started a church of the Pilgrim type. This soon became the mother of an academy that today instructs and inspires yearly about four hundred young men and women.

It is Commencement Day and the little church is filled with the students and their friends. White gowns, white gloves and white vests abound. As respects dress, one could hardly differentiate it from the average evening assemblage in the North. But when the five graduates tell what education means to them and what they propose to do with it as teachers, the broad Southern accent betrays them. These bright, wholesome, young men and young women, are going out as teacher-missionaries through the mountain region. A school that can exhibit such human products year after year besides putting its stamp upon scores who do not graduate, certainly has a mission.

THE NEW ERA IN THE MOUNTAINS

It does not take long for the Northerner to get his bearings and begin to realize the many-sided interest of this section of America. Conversation with the older citizens brings back vividly the days of the Civil War, when bands of

soldiers of both armies rode back and forth through the narrow defiles. But it was the boys in blue whom the people were most glad to see. Indeed, many of their own stalwart lads donned uniforms and fought for the Union. Stories of valorous service are told you and the surviving heroes pointed out. But today, as elsewhere in the land, business and industry are at the front. Investors and promoters from the North, allied with local energy, are bringing the products of the forests to market and opening up the rich deposits of bituminous coal which have only just begun to respond to the pick. It is surely a country with a future commercially, while from the point of view of scenery, beautiful spots like the Falls of the Cumberland, tucked away in the mountains and abounding in oak and magnolia and sycamore trees, are bound to be found out by a nation increasingly fond of new and out-of-the-way resting places.

Thus the visitor feels the presence of the new era and already the mountaineers are developing interest in what people elsewhere are thinking and doing. Even the Rockefeller incident is discussed in remote cabins and a Boston friend who preceded me by a few weeks into the section told me of her interview with a shrewd and sturdy elderly man who asked her how she "was a-feelin'" about that air Rockefeller money." Yankee-like she parried and asked what he thought of it. Slowly and with the judicial air of the mountaineer of all time and place, he said: "Ef that air, air blood money—and I a'n't a-sayin' it is, and I a'n't a-sayin' it a'n't, 'cause I don't know, but ef that air, air blood money, ef it war taken from poor folks, I 'low the properest thing would be to give it back to the poor folks as he took it from, but that's impossible. Now ef it war blood money, if it war taken from poor folks, and ef it can't be given back to the poor folks as he took it from, I 'low the next best thing would be to give it to some other poor folks."

LIFE ON THE MOUNTAIN SIDE

If you go to Kentucky with ideas of the country based on John Fox's stories or the standing traditions of outlawry and disorder you are destined to be dis-



Dining Hall and the Girls' Dormitory



In the Schoolroom at Highland Normal College

appointed. Save in the sections fifty or sixty miles from the railroads, the terrible family feuds, the illicit distilling of whisky and the frequent and promiscuous "killings" are largely things of the past. Firearms are still commonly worn, and every little while a man gets "his drop" upon a foe, but the fracas are usually the product of sudden inebriation and not of long-standing hostility, and are but affairs of the moment.

In the towns good order usually prevails, and up on the heights and in the distant valleys people are, as a rule, law-abiding, friendly, neighborly. As respects hospitality, it is free as the mountain ozone itself. No matter if the cabin has only one or two rooms, you are welcome to the best it affords in beds and board. There are homes in one or two of which I was a guest that are as clean, spacious and comfortable as that of a well to do New England farmer. But many so called homes are windowless and forlorn, with the chickens and the pigs free to wander in and out. The proportion of childless homes and of old maids is considerably less than on the Back Bay, Boston, or Fifth Avenue, New York. If President Roosevelt is right and children constitute a chief asset of the nation, then this mountain country is rich indeed. Eight, ten, twelve, fourteen—these are hardly exceptional records in point of children. The girls marry sometimes at thirteen, frequently at fifteen and usually before eighteen, and the average age of the bridegrooms is about eighteen.

Then begins the struggle to get out of a patch of stony mountain soil a "crap" large enough to feed the new little mouths as they come along every year or two. No wonder that the women look aged at thirty, or that foul air and poorly prepared food retard the mental development of the children.

Pathetic indeed it seems to the outsider when he thinks of all that home ought to mean to a twentieth century boy or girl. The mother sits in the doorway on a summer afternoon and looks out on woods and mountains which she has seen all her life and nothing else, since many women never go ten miles from home. There she sits day after day gazing, gazing often with a vacant look and mind. Other women these July days will be in the whirl of life at Long Branch and Newport. Other women—more credit to them—will be studying at Chautauquas or at Northfield. But the mountain woman sits there nursing her baby, looking, looking, till it is time to get the corn bread and bacon ready for the "old man's" supper. Tomorrow she will be sitting there again still looking for something that never will happen.

THE OPEN DOOR FOR BOYS AND GIRLS

Ah, but the rising generation!—that relieves the pathos of the picture. Let us leave the lonely cabin and go down the steep mountain side to a group of modest buildings which comprise the plant known until now as Williamsburg Academy, but to be known henceforth as Highland Normal College. Perhaps some mountain father will be there before us entering his children for another autumn and arranging with Principal Hill to pay for tuition and board in farm produce, for these mountaineers want to pay for what their children get. Perhaps, too, some boys or girls who as they have been hoeing corn on their mountain farm have somehow heard about the opportunities at Williamsburg will be asking if they can't go to school as some of their neighbors have done.

It is a modest almost insignificant educational plant this Highland Normal College. Its best building was burned three years ago but today the students

ing on a new and still more fruitful epoch coincident with the change of name and the increase of needed apparatus. And let me whisper unbeknownst to Dr. Hill that any one who wants large and quick returns for his Southern investment can be absolutely sure of generous dividends if he will put five dollars or five hundred or five thousand dollars into this school so that the needed dormitory and dining hall and the land for a greatly desired school farm may be secured. Then the pathetic spectacle of the mountain woman in the doorway would no longer haunt my dreams.

RELIGION'S GREAT STRONGHOLD

Religion in the mountains is a strange, composite and yet altogether real thing. There is more of it *per capita*, I fancy, among the three million Appalachian Highlanders than in any other section of the United States. A chronic non-churchgoer is a rarity, and his or her social standing is impaired by such indifference to the means of grace. The percentage of actual church membership is high. For example, more than ninety per cent. of the boys and girls from sixteen years old and upward are already members of churches when they enter Highland Normal College, and the problem is not to get religion into them, but to enlarge their conceptions of Christian truth and of Christian conduct.

That, in fact, is the great desideratum for the entire mountain region. Church services are in the main numerous and fairly accessible to the large majority of mountaineers. Preachers abound—usually natives and uneducated, serving with-



A Woodland Road

are digging the cellar for a handsome new academy hall to cost \$12,000, and toward which local givers have contributed fully as much as the A. M. A. Yonder are several small, inadequate buildings which serve temporarily as dormitories—with three and four students often in a single room—as recitation and dining halls. Materially the college is yet to be but in the true essentials of an educational institution—a teaching force, strong, earnest, harmonious, a curriculum widely varied and carefully articulated and adjusted to the needs of the region and above all in its enthronement of high, intellectual and moral ideals this Christian school has already become a power station from which radiate uplifting influences that have transformed many a mountain home and made life entirely new for hundreds of boys and girls, yes, and for grown men and women too.

Twenty-five years old, it is today under the management of Dr. A. S. Hill who has unusual equipment for his task, enter-

ing out pay, tending their "craps" through the week and on Sunday putting on their best clothes and going off a mile or a half a dozen miles to give forth sometimes sound sense and again a hard, fiery, controversial gospel. Sects abound, too—Second Adventist, Christian, Church of Christ, Presbyterian, Methodist, Congregational—but all these combined hardly equal the Baptists, who are found almost everywhere and differentiated into Missionary, Free Will, Hard Shell, Close Communion, Town and Country and several other varieties.

Indeed, the Baptists might be looked upon as the standing order, and doughty guardians of orthodoxy have they been. They not only draw the line against other denominations, but some Baptist churches in their zeal for preserving purity rule out members of other Baptist churches.

WHERE THEOLOGY FLOURISHES

With so many competing sects controversy becomes inevitable. I had always looked upon New England as the section

of the country where, traditionally at least, intellectual wrestlings over doctrine were congenial to both the clerical and lay mind, but after a little stay in the mountains I have concluded that New England's theological scepter has departed and that in these eight Southern States which bound off the Appalachian region there is today more debating of fine doctrinal points even than in the neighborhood round about Bangor, Andover, Hartford and New Haven. Certainly I heard more doctrinal preaching in a week than I have listened to in ten years. And the people would as lief dis-

dle horses were tied to trees, most of their owners talking quietly in front of the meeting house. From within came strains of gospel hymns, masculine voices predominating, with a decided drag to the choruses.

As we said our "howdys" other worshippers arrived on the ground, some afoot, some horseback and some in wagons. The marvel was where they came from since no house was in sight. It seemed as if the announcement of "meeting" had suddenly peopled the lanes and the woods in some such magic way as the Scottish Highlands used to bloom with humanity at the sound of Rhoderick Dhu's pibroch. We learned afterwards that many had come five or six miles and some fifteen.

When it was time to go in we found seats on one of the back benches, as the house was now about full. The men were mainly on one side and the women on the other. Ranged on either side of the preacher and facing the congregation were several venerable men evidently elders. The choir chiefly made up of middle-aged men with lusty voices was at the preacher's left. Every attendant had evidently "spruced

There was nothing at all *outré* or ludicrous about this service in the little mountain chapel; I could not poke fun at it were I so inclined. It was simple, genuine, dignified. Indeed, as hymn and prayer and Scripture proceeded, I felt the spell of an occasion which meant so much to the great majority there. I thought of well-dressed congregations filing into the Old South and Trinity in Boston. I thought, too, of the memorable morning at Westminster Abbey, when I heard Dr. Farrar preach, and of an Easter Sunday in St. Peter's, amidst the pomp and ceremonial of the Roman establishment. And then I looked again at the crooked, rusty stovepipe and the broken, blackened lamp chimney and the hard benches, and through the open window into the woods where the gentle breezes were stirring the leaves, and the lavish sunshine embroidering the branches, and the words of the old Church Father came to me, "*Ubi spiritus, ibi ecclesia.*" "Where the Spirit is, there is the Church." For God was in that barren wayside chapel no less than in the majestic minster, and if the penitent, hungry souls there assembled could not feast their eyes upon elaborate frescoes and the glories of stained glass windows, they could and they did, as did the Pilgrim Fathers at Delfshaven, "lift up their eyes to heaven, their blessed country, and comfort their spirits." Their reverent demeanor and the eagerness with which they listened to the sermon showed how much they esteemed the privilege of going to meeting.



"There she sits gazing, gazing"

cuss theology in front of the village store or leaning on their rail fences as the weather or politics. If the mountain preachers were debarred from the effort to prove the other fellows in the wrong their stock in trade would be greatly depleted.

But after all there is something inspiring in this sturdy adherence to the faith. Religion, however crusted over with accretions and non-essentials, is a great reality. It is not side-tracked by business. It is not dwarfed by social gayeties. It does not come to a standstill during the hot weather. Indeed then it flourishes most when people can travel about more easily and protracted revival meetings are quite the order of the day in June, July and August.

The men believe in religion. They are not ashamed to be seen in the front seats in the churches. And doubtless Sunday churchgoing does fruit into better living on week days. Moreover, the controversial element while still dominant in the remotest places is yielding to the growing tolerance of the age. Even the strenuous Baptist preacher whom I heard said he wouldn't unChristianize people who didn't believe as he did.

A SUNDAY SERVICE

A Sunday service in the mountains presents suggestive contrasts to the conventional Sabbath assemblage in many parts of Christendom. We started before seven on a June morning whose loveliness not even George Herbert or Russell Lowell could adequately portray, and it took us three hours of leisurely driving through stately forests and along upland ridges to reach the "church house." A plain, wooden structure it was in the midst of a grove of oaks where perhaps fifty sad-



A Kentucky Mountain Home

up" for "meeting," but the distinction in dress between the older and the rising generation was more marked in the case of the women than of the men. The older women were in calicoes and sunbonnets, but the young women and the girls demure enough in outward behavior had somehow caught on to the twentieth century and with that deftness of touch and quick adjustment to style characteristic of femininity the world over and which a man never ceases to marvel at, had made themselves pretty and attractive in soft summer gowns and up-to-date hats. Children were numerous and babies toddled freely about.

A TYPICAL MOUNTAIN SERMON

The sermon was by a local preacher, a middle-aged man who had made his way in the world against great obstacles and who embraced the opportunity afforded by the yearly celebration of the Lord's Supper to defend the Baptist doctrine of close communion. Apparently it was not a congenial duty in view of the fact that he perceived in the congregation a number of non-Baptists, but he felt that he must "honor his convictions" and "honor God's Word." But he did not build his argument on the traditional ground that immersion is the only proper

form of baptism but on Paul's injunctions about not eating with fornicators and idolaters. His point was that a Baptist church could and must excommunicate its own offending members but they might immediately join another church and then come back and commune with their former brethren in the Baptist church unless the latter hedged about the table and admitted to it only known Christians in good standing.

The sermon interested me especially, because of the present demand in certain quarters for a revival of church discipline. The preacher said if it were his own table he would gladly invite any one, but not being his he couldn't be so free with his invitations. Somehow I couldn't help thinking of the incidents in the gospel story when the disciples undertook the rôle of self-constituted guardians of Jesus Christ and of his repeated emphasis of the fact that God is just as good and liberal and approachable as any man.

But though the logic of the sermon was not convincing it contained a number of rugged, suggestive sentences, as when he said, "The Lord Jesus Christ didn't gear up his religious movements as loosely as some folks think."

After the sermon, the intermission of ten minutes for re-creation before the sacrament afforded an opportunity for us pedobaptists to beat a graceful retreat without being told to go. I betook myself to a church of Christ a quarter of a mile distant, which, too, was well filled, and whose preacher was discoursing glibly on the duty of celebrating the Lord's Supper every Lord's Day instead of once a year. "Don't we celebrate every Fourth of July, and why shouldn't we follow the example of the apostles and break bread every Lord's Day, for that is the day on which Jesus was 'riz'?"

WHAT CONGREGATIONALISM CAN DO AND IS DOING

The mission of Congregationalism under these circumstances is clear. Our preachers and teachers do not try to disprove the error of others, but to keep to the front the love of God, the joy of the Christian life, the obligations of service, the continually enlarging ideals of a free, progressive, democratic, enlightened Church polity. As everywhere else in the mission field today, Congregationalism keeps a little in advance of the rank and file. It might make swifter headway if it narrowed its grooves, but if it did that, if it sacrificed its educational ideals, it would not pay to send a single preacher or teacher to the Southland.

This does not mean any less aggressiveness. Indeed, the practical endeavors in various lines of such institutions as the Highland Normal College, are potent means for lifting the people. And when a cultured minister from the North like Mr. Groves of Williamsburg, invites to his home every week two or three of the native preachers, and gives them some idea of the way to study the Bible, some little inking of Church history he is setting in operation far-reaching influences.

Would that we had ten such men at strategic points for every one now on duty! The American Missionary Association, to whom our churches have intrusted their work in the mountains, might well put a superintendent over the region to unify and correlate church and

educational forces. If our dependent Western churches need a state superintendent, if our self-supporting churches in the East aspire for a pastor-at-large, even more does the Appalachian region need similar oversight.

For the mountain country is even now responding to Congregationalism. The abating of sectarian animosity, the grad-

ual lessening of religious excesses and extravagances, the rapid spread of the desire for education, the silent but certain permeation of individual communities with larger, truer thoughts of God, of life and of fellow-humanity—all these are worth working for. And to the church which works with these ends in view the future belongs.

The Brainerd Brothers Honored

A Notable Connecticut Service

In the old cemetery at Northampton, Mass., is a weather beaten slab of red sandstone resting on fluted pillars. In the upper center of this is a small marble slab, "Sacred to the memory of the Rev. David Brainerd." The churches at Haddam and Higganum, Ct., united, June 8, in commemorative services in honor of David Brainerd and his brother John. A bronze tablet was placed in a bowlder by the roadside to designate the site of their birthplace. Its inscription follows:

Opposite this spot was born, April 20, 1718

DAVID BRAINERD
A Servant of God

Wise in his knowledge of men;
Self-forgetful in his devotion;
Of single-hearted humility
Careless of the dangers of the frontier;
Undismayed by feeble health;
He gave his brief manhood to the material and spiritual upbuilding of the Indians.

He died at Northampton, Mass., October 9, 1747

Here also was born, February 28, 1720, his brother
and chosen successor

JOHN BRAINERD

A missionary of life-long zeal and unswerving fidelity;
A chaplain in the French and Indian War;
An honored trustee of Princeton College.

He died at Deerfield, N. J., March 1781.

Very appropriately President Warfield of Lafayette College was secured to give the address on David Brainerd, the scene of whose labors among the Indians at Easton has been marked by a monument. But illness in his family prevented his coming, and Rev. T. C. Richards was pressed into the service. After a brief sketch of Brainerd's life, Mr. Richards said that he was remarkable, not so much for what he accomplished as for the influence of his life and character. This seemed the keynote of what was said by many during the day. Samuel J. Mills's mother told him the story; Carey read his life; Henry Martyn, Parsons of Syria, Marsden of New Zealand were other missionaries who received impulse from this one short life. Frederick W. Robertson records the influence upon himself of the man whose motto was, "To believe, to suffer, to love."

It has been often said that David Brainerd

was fortunate in having Jonathan Edwards as his biographer. His brother John was fortunate at this time in having as his biographer Prof. C. M. Geer of Hartford Seminary. John Brainerd's life and work is too little known, being overshadowed by that of his brother. In his ministry among the Delaware Indians he used modern methods, introducing several forms of industrial education. He so influenced them that in the time of the French and Indian War these Christian Indians formed a buffer between the whites and the hostiles and many enlisted in the service of the king. Later he did heroic service for the poor whites of his time, even then quite numerous and neglected. He was chaplain in the French and Indian War and was on the committee which came to Northampton and notified Jonathan Edwards of his election to the presidency of Princeton. In these days of increased interest in missionary biography, he is well worth time and study.

In his inspiring dedicatory address Rev. W. J. Tate contrasted the work of these brothers with that of the Jesuit missionaries in that the Brainerd brothers gave the red men the truth and with it their lives. Good soldiers of the cross, they marched not to drumbeat, but to pulse beat and heart beat, not to found empires, but character. These addresses were given at the Haddam church of which the brothers were members. At the bowlder a historical statement of the Brainerd family was read. There were ten children, the father, Hezekiah, dying when David was nine and John seven. The widow, of stanch, self-denying character, sent to Yale four boys, all of whom studied for the ministry.

The tablet was unveiled by David Brainerd Ventres, a descendant of Rev. Nehemiah, one of the Brainerd brothers. The dedicatory prayer was made by Rev. C. F. Robinson. Lunch was served at the Higganum church; brief addresses were made by Mr. Robinson, R. U. Tyler, Rev. G. F. Bailey, Rev. John Allender and Hon. Cephas Brainerd, and a letter was read from Dr. D. M. Pratt, a former pastor. Rev. E. E. Lewis and Rev. W. J. Tate, with Dr. M. C. Hazen, have been largely instrumental in thus appropriately marking the birthplace of two of God's noble workers.

T. C. R.



Tablet to David and John Brainerd at their birthplace

Who and What He Is,
What He Does and
How He Does It

Rev. Robert A. Hume, D. D.

By Rev. H. G. Bissell

An Appreciation by a
Younger Comrade

He is a missionary, and the son, the son-in-law, the brother, the brother-in-law, the uncle, the cousin, the father of missionaries and the father-in-law of a missionary, and the husband of a missionary. He tells people that he joined the mission as a candidate in 1847, and as an adult worker in 1874. So he has been thirty-one years in the service. Mrs. Hume is a daughter of Dr. S. B. Fairbank, who for fifty-two years was a member of the mission, whose two sons and three of whose daughters are now missionaries in India. Dr. Hume's eldest daughter, Dr. Ruth P. Hume, is in charge of a large hospital for women and girls in Ahmednagar. His second daughter, Mrs. Hannah Hume Lee, is the wife of a missionary in the mission. His eldest son, Rev. R. E. Hume, Ph. D., is under appointment to the mission and expects to go to India next year. On July 27 Dr. and Mrs. Hume and their two youngest children are to sail for their native land and work, leaving two sons in America to study. The warmest welcome awaits them.

Some of Dr. Hume's endowments are a strong physique which enables him easily to endure an immense amount of continuous labor, a sunny disposition, genuine delight in helping every one, versatility of mind, a broad outlook and determination to plan and attempt large undertakings, a cultivated habit of alertness, and a determination never to lose any opportunity of any kind and exceptional ability "to bring things to pass." In his relations with others he has a clear understanding of what seems desirable and a readiness to push hard for it, but he has a conciliatory spirit and earnestly seeks to appreciate and to work harmoniously with associates. One of his characteristic phrases is "the value of moral flanking." Such qualifications make leaders.

Some of his special ideals and aims are that Christianity in India should in all directions be developed on thoroughly rational and Oriental lines; that Christianity being primarily a life it is more important that a Christian spirit be manifested and developed than that Western theology be impressed on India; that the highest Christian faith is shown in recognizing that the ever-present Holy Spirit is trying to teach and guide Indian Christians as much as Christians in other ages and lands; that the highest sphere for a missionary is to be himself a holy, illuminating and inspiring spirit, and not an authority requiring Indian Christians to follow his dictates. Probably his chief aspiration as a missionary is to love and to lead Indians into Christian thought and life that out of love and confidence in his God they will eventually not need him. In consequence in large measure he has the love and confidence of Indian Christians.

He organized and has been the main worker in the first theological seminary of western India. He has long planned and is now completing the largest and most dignified place of worship in west-

ern India. In accordance with his aspirations it is being made largely of an Oriental type and with the purpose of developing the high virtue of reverence in the Christian community.

In thirty-one years many distinguished



DR. HUME'S SON, R. E. HUME
Newly appointed to India by the American Board

guests from Europe, America and India have enjoyed the hospitalities of Rose Cottage in Ahmednagar. Many of these

THE MESSAGE OF DR. HUME

We sent out Dr. Hume as a missionary to what we used to call the heathen; and after years of sympathetic and loving contact with them he has brought back a lesson which, well learned, would be the salvation of the church which sent him out. It is simply Christ's old lesson, which Christians are as quick to forget as "heathen" are slow to learn, that God is wherever man is, and love is the proof of his presence; that missions are simply the supreme opportunity to live out on the grandest scale that life of ministering love which is in any circumstance and every place the heart of Christianity; that organized Christianity has no monopoly of the grace of Christ, but many who say, "I go not," and go are worthier far than nominal Christians who all their lives long have been saying, "I go, sir," and standing conservatively still; that Orientals and Occidentals alike must enter the kingdom of heaven, not by professions of orthodoxy or credence of the incredible, but through the strait gate of modest sincerity and the narrow way of self-forgetful service. Dr. Hume's message reminds us of the lines in Swinburne's *Hertha*:

A creed is a rod,
And a crown is of night;
But this thing is God,
To be man with thy might,
To grow straight in the strength of thy
spirit, and live out thy life as the light.

WILLIAM DE W. HYDE.

Bowdoin College, Brunswick, Me.

have remarked on the time this busy man can always give to his children. They never seem to "interrupt" him; they just come in to see him. Conversations

with pastors and inquirers, or important letters, are dropped and resumed anywhere to see what the children want. His faithful letters to the absent ones in America have kept the separated family in unity and helped to bring back three of them to India. The love which this great, strong man has always shown his mother, whose thought and heart followed him all her days, has been characteristic of him.

His is a devout, spiritual nature. His class in theology was surprised one day to have him say he often prayed earnestly while playing on the tennis court. The cool evening breeze after a hot day's walk from village to village will suggest to him the words, "He maketh the winds his messengers." He speaks much to his workers about being sons of God as Jesus Christ was, again and again quoting the words, "As many as are led by the spirit of God, they are the sons of God." He likes to think of God as "great, and good, and near." He will lose no opportunity to speak a word for his Master, though it be but a sentence with his "good morning." He speaks the Name as if he loved it. He will say that he relies on God, not so much because of some promise which God has made to his children, but because he knows God's character. He has remarkable ability in obtaining money for his work, and he uses funds wisely and economically. Invest money in missions through him all you wish.

He has often referred to three places in Ahmednagar as especially dear to him—his study which was dedicated with prayer, the Christian pulpits in the city and the Theological Hall. He manages to do a good deal of reading, getting it in mainly by filling up every moment of a necessary drive or walk. His thinking cap is on all day. He interprets spiritual things in the modern spirit, and has reached many of the modern positions of Christian scholarship. In company with others or by himself his thoughts and words flow on and on. His language is simple and lucid. His theology begins with the statement that God is like Jesus Christ. Because he has a high regard for truth he avoids set phrases, besides having among his hearers too often people unacquainted with such language. His straightforward, unconventional way of presenting Christian truth is seen in his pamphlets on *The Simplicity of Christianity*, *The Jesus Way*, *Is Christianity Reasonable?* and his new book, *Missions from the Modern View*.

As a preacher the mission has never had his equal and for training Christian workers none better. In his methods Dr. Hume imitates no one and tries hard not to cross any one. He looks far ahead, plans well, organizes with care and pushes projects with tireless perseverance. His personality is a great one. It stamps itself on men wherever he works. His patience, industry, courage, determination, brotherliness, large mindedness, attention to details, his hearty good humor,

with its joke and its laugh and a slap on the knee are qualities which make him win and lead followers.

The mountain of work he can do and the kinds of work he can undertake are a wonder to all who know him. A rush of writing, conversing, planning, advising and of the general administration of mission work in his large outlying district crowd every hour of his time from dawn until long after dark. The beloved queen of England, graciously recognizing his public services in connection with the famine, presented him with a gold medal, but his is a greater reward—that of additional capacity and opportunity acquired for some greater service next time, and on he goes to do it.

Government officials appreciate and seek his counsel and co-operation. Decennial conferences in India and the ecumenical councils in America have loved to listen to this man of a large nature and a large heart beating with love for his race. With a mastery of the vernacular, a grasp of Christian thought, a thorough understanding of the Hindu mind, a careful study of the religions of India, and a

burning desire to see the Church of Christ grow in spiritual things and India's people learn to love the God whom Jesus Christ reveals, Dr. Hume is doing his work with more effectiveness and greater joy every year. The churches in America have received him with affection and appreciation, so have the churches in India. He has a message for the Christian people in this country, so has he a full gospel message in his heart for the people of India.

This is not half the story of this man, living his Master's life and doing his Master's work, which many of us younger associates could tell. He has been a brother and a father to not a few younger men who have gone to India. His counsel, his spirit and his example have done not a little in shaping the life-long usefulness and determining the attitude of many a young missionary. Can you not come out to India on the 1906 Christian Endeavor trip and see the Marathi Mission and its loyal worker, Dr. Hume, and his much esteemed and busy wife right in it?

South Haven, Mich.

International Sunday School Convention

The Personnel and Preliminary Proceedings

By M. C. HAZARD, Ph. D.

[This account of the opening of one of the greatest religious assemblages of the summer will be followed next week by a report of the deliberations and important action finally taken.—EDITORS.]

What a beautiful city Toronto is! So thinks the visitor after he has had a chance to look about and see the fine buildings and clean, asphalted streets of this city of churches by the lake. It has no ups and downs, and hence no dominating heights from which wide views can be obtained, and hence for such an overlook one must take the elevator to the top of the tower of City Hall, where he can get a rewarding one. In this city they do things after an honest fashion. We were told by his worship, the mayor, that the City Hall which cost about two millions and a half, and the Parliament buildings which cost something over two millions were built without a dollar of graft. "What lost opportunities!" exclaimed a facetious American. "If such a thing occurred on our side of the line, we should have some alderman immediately making a motion to build an annex!"

For two or three days previous to the opening of the convention, Friday, June 23, meetings were held by the primary teachers, the International Lesson Committee and the Sunday School Editorial Association. A glance over the program of the Primary Teachers Association shows that this organization is doing a marvelously good work for the teachers of little ones all over the land. Among the primary leaders of international reputation taking part are Mrs. J. A. Walker of Denver, the president, Mrs. J. Woodbridge Barnes, the secretary, Miss Marion Thomas and Miss Baldwin of New Jersey. Prof. E. P. St. John gave a series of lectures on child life based on those psychological studies which have thrown so much light upon the behavior of children at different ages, and which indicate the kind of training they should have. Blackboard work, map modeling, both in sand and paper pulp, teacher training, and what should be accomplished for the child in the elementary grades are some of the topics that have been treated.

The meetings of the Editorial Association were marked, as usual, by candor, courtesy

and courage. Some delicate questions were discussed without any one losing his temper, and in the end the action taken was almost always absolutely or nearly unanimous. The editors from the South particularly urged that the convention be requested to instruct the lesson committee to select two missionary lessons each year without breaking away from the course marked out. It was felt, however, that it would not do to add two special lessons to the four temperance lessons already given a place. At first it was proposed to ask the convention for two lessons on missions and two on temperance, thus eliminating two temperance lessons. Finally it was decided to ask for two missionary and two temperance lessons in the regular course and that two other temperance lessons should be selected as alternatives and marked "optional."

For weeks Toronto has been in a state of expectation. Every preparation has been made for the convention, thoroughly, generously, heartily. The mayor is himself a Sunday school superintendent, and, hence, his welcome first to the Editorial Association and then to the convention has been no mere formal one. The mayor declares that there are more churches in the city than saloons and that there are more children in the Sunday schools than in the day schools. My host tells me that when he was a member of the city council, out of twenty-four members five were superintendents of Sunday schools and one of these five was mayor. It is evident that the anticipations of an unusually large gathering are to be fully realized. Yesterday, and particularly today, the streets have been thronged with bag-grippers en route for Massey Hall and from thence going to their places of entertainment. The colored delegate is here in noticeable numbers. Mr. W. N. Hartshorn, chairman of the executive committee, has built a fine program with speakers of a high grade. In these respects the program is the best that has yet been made, and approaches to that of the Religious Education Association. But the delegates show a marked difference from those who attend the meetings of that body. Those who go to the R. E. A. are college presidents, professors of colleges

and seminaries, educators of all kinds, the pick of Sunday school men, while those who come to this association are men of the rank and file. These are the ones upon whom we depend to train our children, and we shall not rely upon them in vain, for they are sincere, earnest, devoted Christian men and women, who came here to sit at the feet of those who can teach them to do better work. The International Sunday School Association is enshrined in their hearts, and it speaks with authority to millions of workers.

The opening session was an impressive one. The large Metropolitan Church—the largest Methodist church in the world, except the one recently erected in Australia—was filled to overflowing. It was in this church that William Morley Punshon preached. Dr. Floyd W. Tomkins of Philadelphia led a tender and inspiring devotional service. On Friday evening the formal reception speeches were made.

From Worcester

A CHURCH MERGER

At the Old South Church Dr. Van Horn recently received into fellowship 58 members. Among these were 22 Norwegians, comprising what has been for several years the Norwegian congregation. This is a new experiment in home missionary work and will be watched with interest. This Norwegian congregation has held together several years. At various times pastors have ministered to it, being supported largely by the Home Missionary Society. Now it has identified itself with this strong church of which it will become a department, maintaining separate services, conducted usually by one of its members in the native tongue. The children will be in the Sunday school of the large church and those who desire the English service will be at home in the regular congregation.

OUTDOOR PREACHING

The Congregational ministers, the Ministerial League and the Y. M. C. A. have joined forces and arranged for Sunday afternoon services in the parks during June and July. The hour is 4 P. M., and eight simultaneous meetings were arranged for June Sundays. Rev. R. M. Taft, evangelist of the Massachusetts Home Missionary Society, has been assigned to Worcester for the two months. He has secured through the courtesy of friends a gospel wagon which will be used in the Sunday services. It is also planned to hold noon meetings at the larger shops and evening meetings in outlying districts of the city during the week.

Union, Plymouth and the First Universalist Churches united their Sunday evening services during June that their pastors might be free to engage in the special work.

NEW LEADERS

Adams Square Church rejoices in the coming of its new pastor, Rev. Percy H. Epler. The coming of Rev. C. H. Mix to Pilgrim Church has kindled a fine enthusiasm. Congregations, both morning and evening, have doubled, and the midweek prayer meeting has increased threefold. E. W. P.

East Haddam Bicentennial

In the two centuries of its existence the East Haddam (Ct.) church has had 1,340 members, of whom now 104 are on the roll. This and much more of the historical past was told at the two hundredth anniversary celebrated June 15. The historical sketch was by Eugene W. Chaffee, and pastors past and present added to the glorious things of this city of God. Rev. Elijah Parsons (1772-1816) left considerable sums of money to the church for various purposes. One fund, now amounting to \$1,250, was to be distributed to the indigent and aged members of the church, not for their support, but for their comfort.

If the morning session of the celebration was given to looking backward, the afternoon session was a splendid look forward. The late George G. Williams, the famous president of the great Chemical National Bank of New York, was an East Haddam boy, son of a country doctor. In his well-earned prosperity he did not forget his native town, where he came for his summer vacations. Before his death he gave to the East Haddam church a fine chapel and parish house. This splendid memorial of a splendid man was dedicated in the afternoon, with an address by Rev. F. W. Greene of Middletown. The social reunion of all interested in the church's past and present tested the new parish house as to capacity and usefulness. T. C. R.

A New Declaration of Independence in the Quaker City :: :: :: :: ::

The Civic Uprising in Philadelphia

By Rev. Charles L. Kloss, D. D.

A Minister's Account of the Overturning of the Gang

Philadelphia is no longer "corrupt and contented." A verdict has been rendered of "Not guilty." Emancipation Day has come and John Weaver is the man of the hour. Our doughty mayor has at last come to himself and has inaugurated the



HON. JOHN C. WEAVER
Mayor of Philadelphia

most vigorous municipal housecleaning on record. From being the most execrated man in the city, he has become the popular hero and receives an ovation at every public appearance.

No victory since Appomattox has so thrilled the country, for it is more than a local affair. The events of the past few weeks are as significant as the Boston "Tea Party." It is a magnificent demonstration of the power of public sentiment. Without money, organization or the ballot the people have swept out of rule a gang of bandits and looters who seemed impregnable entrenched in power. It is revolution. Many believe it to be a miracle. However it may be characterized, it is truly a glorious and refreshing spectacle, without precedent in the history of American politics.

THE SWIFTNESS OF THE REFORM

A short five weeks ago the situation seemed hopeless. The city was bound hand and foot. The organization had inherited all the traditions of the Cameron and Quay dynasties. It was led by Israel W. Durham, "the peerless leader," who had been selected by Quay as his chief lieutenant, and who has been city boss for seven years. There was no opposition party, there being scarcely a Democrat to be found in the city. Previous reform movements had died of inanition or slow spasms. The very term reformer had become a stench. There was no representative government. False registration had doubled the vote in many wards, though the population had actually decreased. Elections had become a farce. In the best wards more than half of the citizens refused to vote. The city had spent on an uncompleted filtration plant more than \$22,000,000. Expensive boulevards constructed of rotten material absorbed millions more. There was no money for school buildings imperatively needed, none even for decent repairs, nothing for grade crossings. But the gang wanted more funds.

The city had one valuable asset left, its gas plant, leased to the United Gas Improvement Company until 1927. Negotiations were entered into between Durham and Thomas Dolan, the president of the gas company, to extend the lease fifty years from its expiration, to annul the right of the city to any share in the profits allowed in the old lease, and to provide practically one dollar gas for a period of seventy-five years. The consideration was to be \$25,000,000. The mayor was absolutely ignored in this transaction. There was no debate in the councils. It was jammed through by a vote of 111 to 13.

Then something happened. Rip awoke with a club in his hand. The gang are still busy figuring what it was that struck them. It was the pent-up anger of the people, long outraged and despoiled of civic rights, that broke loose. The people shouted with one voice and the solid organization walls fell like a house of cards. The judgment day was in that voice. Niagara's roar was a lullaby in comparison; Mt. Pelee's eruption a popgun explosion. Extravagant? Ask any man of



JUDGE JAMES G. GORDON
The Mayor's Adviser

the street who is trying to sing the Hallelujah Chorus and a rag time extravaganza in one and get his opinion. His language will be as picturesque as the rhetoric of a Kansas editor. Decidedly things have happened—and they are happening. In fact, sensations follow in such quick order that it is difficult to predict what will be next. Japanese war news is dwarfed by the bulletins of what is occurring daily at the City Hall.

PERSONAL REPUTATIONS SHATTERED

This much is certain: The days of the ballot box stuffer and repeater are over. Senator Penrose and Governor Pennypacker will be given decent and well-merited political burial, the Ripper bills will be repealed and Durham, Israel W. Durham, idolized in the former days, with a personal following greater than any man in the city, is now unmasked, with reputation blasted forever. Instead of the square dealing spoilsman he is discovered to be in the same rapacious, sordid class as the coarsest ward-heeler. All his generosity and kindness to his loyal followers was but studied intrigue and con-

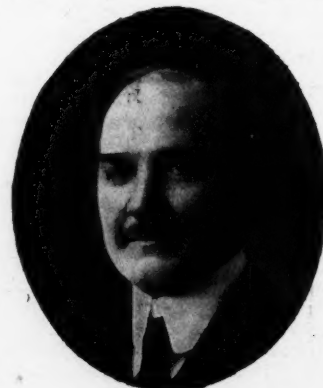
spiracy for private gain. His power to longer debauch and control civic affairs is absolutely broken.

Another thing is certain, and that is the people are awake for good. It took a long time, and there are no more patient people on earth than the citizens of Philadelphia, but they have accomplished as much in six weeks as noisy, hustling Chicago did in ten years. That is worth remembering.

THE MAYOR AND HIS ALLIES

The mayor was elected by the machine. He made his appointments at the dictation of Durham. He found his power circumscribed and his administration compelled to bear the odium of organization corruption. As a loyal member of the Baptist Church, a teacher of a Bible class, he naturally chafed in the position in which he was placed, satisfactory neither to himself, the people or the machine. With the popular uprising his crisis came. He met it with unflinching heroism. He has not wobbled for a minute since.

Mayor Weaver has done a unique thing. He has gathered about him a number of high-class business men to act as an advisory board, a sort of non-political cabinet. The mayor's closest adviser and personal counsel is Judge James Gay Gordon, whose ringing editorials in the *North American* have done so much to stir the civic conscience. He is of Scotch-Irish extraction, a born fighter and reformer. He has been state senator, judge of the Common Pleas Court, is absolutely fearless—a publicist of unusual ability. It is safe to say that, next to the mayor, he is the most potential single factor in the redemption of the city. Arrests have already been made, placemen and idlers dismissed by wholesale, the probe pushed into filtration and boulevard contracts, the police ordered to resign from political clubs, and all indications point to the speedy punishment of the bigger crimi-



JOHN C. WINSTON
Chairman of Committee of Seventy

nals. The city is moving swiftly forward to a higher and better municipal life, one worthy a free people.

This mighty overturning was due primarily to the gang's mistake. They went too far. Drunk with power, they had the madness which invited destruction. The

people had been tranquil so long that the plunderers thought them impotent. They went to the limit of insolent effrontery. The worm turned, and that was their undoing.

CHRISTIANITY'S PART IN THE UPRISING

When the full story of this remarkable episode in municipal life is fully written as it deserves to be, it will be found that the chief cause, after all, was the aroused Christian spirit. It is well to call to mind a certain prayer meeting several months ago, when the religious leaders of the city gathered to pray for relief from the intolerable conditions. This meeting focused the attention of the entire city and precipitated sentiment. Sermons were preached from a hundred pulpits in the spirit and temper of the Old Testament prophets. The slogan was, "Thou shalt not steal." Letters, resolutions and petitions poured in from individuals, churches and ministers' meetings. Prayer meetings were turned into patriotic assemblies. The Committee of Seventy, the city party and commercial organizations were speedily re-enforced. New England town meetings were held in the different wards, and two thousand "minute men" were pledged to mass themselves at a given point when called upon. A monster mass meeting was held in the Academy of Music, addressed by such men as Charles Emory Smith in language after the manner of Western vigilantes. Then the answer came. There is always and everywhere an unseen Power that makes for righteousness. There is a God in Israel.

This is more than a local victory. It is part of the movement to exterminate graft everywhere, to make individual and corporate business square with New Testament ethics. Inaugurated by such men as Roosevelt, Folk and Jerome, it is indicative of a new conception of civic responsibility and is prophetic of the day already dawning, when our municipalities shall be completely redeemed by an aroused, vigilant, courageous citizenship.

No American jeers at Philadelphia today. Having contributed much to the cause of liberty in former days, she increases the country's debt to her by this five weeks' work. Having had something to do with the old Declaration of Independence, she writes a new one:

We, citizens of Philadelphia, without regard to party or politics, do hereby before God and men pledge our life, liberty and sacred honor to the complete overthrow of despotic methods in municipal affairs and the restoration of the American principles for which our fathers fought, and which shall ever be our glory while we remain worthy to be called their children.

Christian News from Everywhere

Professor Iverach of Aberdeen College has been elected principal of that training school of clergymen for the United Free Church in the place of the late Dr. Salmond.

Dean Hodges of the Cambridge Divinity School (Protestant Episcopal) has declined the offer of the chaplaincy of Leland Stanford, Jr., University, California, at a salary of \$10,000 a year.

A colored woman, Miss Jessie R. Fauset, has carried off the highest honors of the Sen-

ior Class at Cornell University, the only woman of her race in the College of Arts, and the first woman of her race to win a Phi Beta Kappa.

The Council of the Congregational Union of England and Wales has recommended Rev. R. J. Wells of Havant to take the place of secretary of the union recently made vacant by the death of ex-Principal Mitchell. Mr. Wells's striking record as secretary and organizer of the Hampshire County Congregational Union is said to have made his selection for the higher place inevitable. He is an athlete as well as a successful administrator.

The newly appointed field secretary for the Massachusetts Christian Endeavor Union is Mr. Asa Merriek Parker of Winchester, Mass. His study at St. Johnsbury Academy and Williams College was followed by Y. M. C. A. service in Brooklyn, Worcester and Whitman, Mass., and by three years of business life in Boston. He has been president of the Endeavor Society of the Winchester Congregational Church, where he organized and conducted mission study classes.

Rev. Dr. Orello Cone of St. Lawrence University, New York, who died last week, was the most eminent scholar of the Universalist denomination, whose books on Paul, the Man, the Missionary and the Teacher, and Rich and Poor in the New Testament, and whose articles in the critical reviews had given him a creditable place among American scholars. —The death of Prof. S. M. Woodbridge, emeritus professor of theology in the Reformed Dutch Theological Seminary, New Brunswick, N. J., removes a conspicuous teacher in that denomination.

The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for July 2-8.)

The Crown of Faithfulness. Rev. 2: 8-11; Col. 3: 1-17.

Patience in trial. The life held ready for God's hour. The crown of life.

The praise of Smyrna is praise unqualified. I know thy works and tribulation and poverty, but thou art rich. Yet, if there is no word of blame, there is a call to long endurance. The Christian life is not a leap, it is a journey. And it is not a journey of ease in a private car, with right of way, careful attendance and no responsibility. Suffering was before them. They were in danger of fear. Their problem was the problem of patience.

It was something more than this, however, which the message of Christ contained. Patience in trial is a good, but negative thing. The soul can only be helped by positives. The real problem of the church in Smyrna, as of every troubled soul and congregation since, is the problem of victory by the means of trouble. To resist, and remain just as we were before the trouble began; to be tempted and come out no stronger than we were is poor satisfaction either for ourselves or for our Lord. Put under foot, our trials are stepping-stones to a higher standing. We cannot, if we would, come out of trial and temptation as we entered it. Either it will cast us down, or we shall rise through it to heights of character unknown before.

The image is a crown—a crown of life. We may remember, then, that all that makes the crown beautiful was wrought into its perfection in fire or under the hammer. The jewels came to their crystal clearness in the enormous pressure of the rocks, the gold was melted and refined in the furnace and beaten into shape by hammer strokes. This is the keynote of the work of Christ in the prophetic

picture of his messenger, "He shall sit as refiner and purifier of silver." The lump goes in mixed with dross, and remains until all dross is consumed away and the metal shines in the crucible, reflecting the refiner's face.

Temptation and trial are for growth in character, but character is for service. We are to labor and endure, that we may be ready for the hour when God sounds our special call. David comes from the sheep to slay Goliath. Christ must serve as son and brother, workman and neighbor before he is called to public testimony and teaching. The leaders of the world's progress are called from labor, not from dreams. The essential thing is that we should hold ourselves at God's service, to be used by him in what manner and at what time he chooses. But we may be sure that he will not use us in the great affairs of his kingdom until we have served our apprenticeship.

Ask yourself, as you think of this message to the church in Smyrna, what you mean—and then what Christ means—by the crown of life. Do you mean what we deify today by the name "Success?" Is life beyond the grave to be all that you would wish for yourself of wealth, honor, pleasure in this world? That is not Christ's idea at all. He is thinking of what you are and not of what you have. He means a life successful from within, not from without. He means a radiant, not merely a reflecting life. He means purity which is loved and not merely submitted to. He means the supremacy of law which we delight to uphold and obey. Do you mean self-love gratified? He means the love of self lost in the love of God and of our neighbor. And the office of trial borne with patience and temptation overcome is to fit our brows to wear that crown of likeness to himself.

Biographical

MRS. ESTHER BUTLER WOODFORD

Mrs. Woodford, who died in Redlands, Cal., June 8, at the age of seventy-four, must have been one of the last survivors of the historic Cherokee mission of the American Board in Tennessee and Georgia which had such a hold on the interest and sympathy of New England Christians in the first half of last century. After the Indians had become a civilized, industrious, educated people, their lands were coveted by the whites, and laws passed confiscating them and dividing them by lottery. Although pronounced unconstitutional by Chief Justice Marshall, this was accomplished, and in 1838 the whole nation was led by United States soldiers through the wilderness to the Indian Territory, 4,000 out of the 16,000 perishing on the way. But this was only after years of persecution and suffering.

A few days after Esther Butler's birth at Haweis station in northern Georgia, her father, Dr. Elizur Butler, and Samuel A. Worcester were arrested, chained and dragged to jail, convicted and confined in the penitentiary for sixteen months, suffering inhuman indignities and cruelties.

After their release they lived on Missionary Ridge at the famous Brainerd station—whose school, taught by New England women, Mrs. Woodford always remembered—until the deportation to the "new station" in the West. From Tahlequah she came to Mt. Holyoke Seminary, where she graduated in 1853. In 1859 she married Rev. Oswald L. Woodford (Andover Seminary, 1855), a teacher in the Cherokee Seminary. After a short pastorate in Kansas he broke down and they removed to his native home in Avon, Ct., where he died in 1870, leaving her with four young children. From Middlebury, Ct., which had been her home for several years, she and her youngest daughter removed in 1904 to California, that she might spend her last days with her other children there.

Such heritage, such memories, such education, such discipline, made a strong, earnest, conscientious Christian character of the Puritan type. Brave, unselfish, cheerful, she was in age as well as in youth, in Connecticut as well as in the Cherokee nation, a true missionary, always doing good in the Master's name. She lived by faith, she died in faith.

C. C. C.

It is very good for strength
To know that some one needs you to be strong.
—Mrs. Browning

The Home and Its Outlook

The Bannered Street

I have beheld between dark woods, each way,
The crimson strata of the eastern sky,
While, gazing on the earth with keen survey,
The candid stars still kept their watch on high.

Borne swift along the roadways of the town
I have beheld a pageant all as fair:
Each side the walls of granite seemed to frown,
While sunrise colors took the buoyant air.

The gleaming vista of the bannered street!
What pride, what joy of hope, it stirs in me;
Kindles the eye, quickens the pulse's beat—
My Country, 'tis but morning-time with thee!

Who deems that thou hast reached thy full estate?
Great as thou art, thou must yet greater be;
Thy banner's daybreak-colors point thy fate—
My Country, 'tis but morning-time with thee!

—Edith M. Thomas, in *Cassia*.

Team Work in the Home. II.

TASKS SUITED FOR CHILDREN

BY LILY MANKER ALLEN

The service which the children may render in the household economy may be divided into three classes:

In the first class we may include the incidental help which children are constantly being asked to give, such as little errands, emergency calls, etc. This kind requires no special forethought on the part of the mother, for the elements of intelligence and cheerfulness are sure to be present. I suppose the steps saved by willing little feet every day would make many journeys round the world.

To the second class belongs the child's regular work, that which he selects or which is assigned to him as his contribution to the general welfare of the family. If the young people are taken into the family council, they will feel the dignity of being allowed to choose some portion of the work. A daughter, for instance, may assume the preparation of all the desserts; a son, besides having his outside chores, may take pride in practicing once a week on his favorite breakfast menu, especially if it be such as he might sometimes have occasion to use in some camp-life emergency. Two little girls, too busy in school to help much during the day, may take all the responsibility of the supper dish-washing.

Only let the work belong absolutely to the person choosing it, to be delegated to another only as he permits; this gives him a sense of ownership that leads him to take pride in the management. A child of seven was toast maker in one family, and if the younger brothers wanted a piece of toast before breakfast was ready, it was not the older sister, nor even the mother, but only the little toaster herself who could give it to them.

Sometimes on Saturday morning in a busy home, the mother reads at the breakfast table a list of duties to be performed, and as each chooses his tasks his initial is placed after those selected, even the child of four being linked with a "part-

ner." The completed list is something like this:

Dishwashing, M.
Bedmaking, N. and E.
Sweeping and dusting: (1) Parlor, B. (2) Dining-room, M. (3) Kitchen, H.
Scrubbing: (1) Kitchen, M. (2) Bathroom, N. (3) Pantry, H.
Putting in order: (1) Secretary, H. (2) Sideboard, B. (3) China closet, N.
Baking: (1) Cake, N. (2) Sunday dessert, B. (3) Dinner, M. and E.

One of the pleasures of "Busy Day" is to check off the duties as they are completed, and by afternoon the little corps of workers complacently view the clean, orderly house, taking a pride in their united work that they could know nothing about if it had all been accomplished by one pair of hands.

It is surprising how often the children choose things that are really difficult to do, and astonishing to see how well they often do them. A little girl of twelve is the best cake-maker in her family, having selected this work as her specialty; a boy of seven prides himself on the griddle cakes he can mix and fry, while in another family a girl of fourteen is the home authority on fudge, she being the one who always takes charge of this delicacy for a rainy day or the Sunday treat, made on Saturday.

But while it is often wise to let the young people share the hard things and the unpleasant tasks, it is not by any means necessary to put upon them the duties they detest in order to get the most help from them. One mother declares that she can get cheerful assistants for almost any task she could ask, simply by offering to wash the dishes herself as an alternative.

The third class of work that may be performed by the children is the work that does not properly belong to the child's contribution to the home ministry. It consists of those things which no one especially cares to do and yet which are necessary to the comfort of the home—so necessary that the mother often thinks she could be perfectly satisfied if she might have paid service for just those duties even if for no others. There will be cupboards to clean occasionally, windows to wash, old garments to rip apart, a cellar to be cleaned, etc.

The young people might be delighted with the proposition that they be allowed a stated sum for these duties which add so much to household drudgery if one pair of hands must do them all.

There is some difficulty in deciding where to draw the line between volunteer service and paid service, but it should be so distinctly drawn that there will be no misunderstanding. Generally speaking a child's sense of justice will lead him to accept willingly a share in the work of which he can see himself to have been the direct cause, as in the putting away of his own clothes, or the care of his own room, or of his pets, or the making or mending of individual garments, and in those duties which are to be done over again every day; while the less frequent yet still regular duties would naturally fall into the other category.

A busy mother who was likely to have callers at any hour of the day proposed

to her little daughter that she take entire charge of the parlor except on sweeping day, receiving a stated sum by the week. After some weeks the mother declared that no other investment during that time had given her so much satisfaction. It was a constant comfort to know that whoever dropped in, the parlor was in readiness. This home happened to be near the school, and each noontime the child attended to this duty, having performed her voluntary share in the day's work in the morning before school.

This point brings us to the real secret of success in securing the co-operation of the children—definiteness of time as well as definiteness of service. The children once used to system, like it; it gives them a pleasant sense of importance to feel that certain hours have their engagements.

I know a family in which a girl of thirteen greatly enjoyed planning and preparing all by herself three meals a week, dinner on Tuesday, supper on Wednesday and breakfast on Friday. She was allowed to carry out her own plans entirely, and she often invited a friend or two upon these occasions.

Two little friends twelve years old, both being obliged to be absent from school for several months, take great delight in getting dinner together once a week, alternating between the homes. They plan a menu and work it out first at one home and then at the other; and so great a help is this service of theirs that the mothers take advantage of the forenoons thus lengthened out to do the laundry work or some other heavy task. These little girls also spend one afternoon together with the needle, mending their own clothes or making little gifts for their "Christmas box."

Nothing has been said thus far about the father's part of the team-work in the home. In the ideal home husband and wife will each strive to make things easier for the other during a particularly hard day or a time of extra work. The husband whose labor takes the form of muscular toil, however, can do little perhaps, except in the way of showing loving consideration; but the husband whose brain is busy all day in the office will enjoy an occasional merry bout with the broom or the dish towel or the Sunday breakfast as much as the family will enjoy looking on. But his share, too, in the actual co-operation of the home will of necessity be small except in case of emergencies, though the help he can give in the way of sympathy or suggestion or encouragement or contentment with simple meals and simple serving will not be slight.

Of course the true mother will not expect impossible things nor will she desire to be relieved from the blessed burden of responsibility for the home and all its complicated machinery, but she will rejoice to find herself girded with new strength continually because of the helpful hands about her. Those mothers who patiently sow in little hearts the seeds of thoughtfulness and of patient continuance in well-doing will reap in coming years an abundant harvest, "some thirty fold, some sixty and some an hundred."



Truly-Ruly's Fourth

BY ANNA BURNHAM BRYANT

"'Yes' is enough!" said mother.

"But I mean 'truly-ruly'!" said Josie earnestly. "An' the Bible doesn't say a word about it, for I looked in the place you showed me. All it says is, 'Let your yea be yea and your nanny nanny!'"

"And your nay, nay," corrected Mother. "I'm pretty sure that it means 'truly-rulies'. And any way I want you to get in a way of saying 'yes' or 'no' so that people can depend on you. Yes, I don't know but you can go if you will keep away from the railroad track."

"Can't I go to the big stone, Mother?"

Mother looked doubtfully at her for an instant. The big stone was quite near the railroad track. She was such a little mite of a midget! The next minute her forehead cleared. The child's eyes were like two wells of truth as they looked straight into hers—"true blue," she often called them.

"Yes, you can go to the big stone. The procession passes along close to the other side of the track. You can see every bit of it and hear the music. I'll put up a little lunch for you in this red wicker basket. And here's a parasol to hold over you if the sun gets hot. I wish I could go with you, but papa's too sick to leave today. I shan't worry a bit, because I know you will do just as you promise. Rose could go with you—for company—only I shall have to keep her here to mind the baby."

Josie's mother called Rose, the big Newfoundland, her "nursery-maid." She had guarded Josie all through her babyhood, and now that there was a new baby, and mother was worried with cares and sickness in the house, the dog was often left for whole forenoons at a time to watch and amuse the little fellow. A long entry led clear through the house from front to back, and after he had had his breakfast, the baby was put on the floor in his 'creepers', and Rose told to watch him. Then the fun began.

"Now see him go it—just like a little spider!" the maid would cry delightedly, coming in from the kitchen to see the little scamp creeping, "hand over hand," through the long, narrow passage to the front doorstep, occasionally looking over his shoulder to see if Rose had started for him, and giving little gurgles and crows of delight as he saw that the big black head lay on the big black paws, and only two gleaming eyes seemed to be awake in all the big body. When he began to get pretty near the door the dog got up softly and began wagging slowly along with an easy sidewise motion, till, just as the baby's little fat fingers touched the doorsill—never an instant before or after—he would feel himself lifted clear from

the floor, as a mother cat lifts her little kitten, and back to the end of the hall would go the big nurse dog, holding the little fellow—by a good mouthful of clothes—swinging clear of the floor, where she set him gently down to go through the whole merry performance over again. It was this good, faithful Rose that mother wished she could spare to take care of her bigger baby.

"Ho! poh!" said Josie. "As if I needed to be tokened care of by a dog! 'Course I did once, just the samey, but that was when I was young. I'm a big girl now. Can I have a cracker with my lunch, Mother?"

"Yes."

"Can I have two crackers?"

"Yes."

"Can I have butter on one half?"

"Yes."

"Can I have butter on bofe halves?"

"Yes, you may have butter on both halves."

"And sugar on 'em?"

"O, yes, yes!"

There seemed to be nothing more to put on crackers, so she stopped. Mother put in a little jar of strawberries, and a tiny glass cup of sugar; and there were two little scalloped cakes, and a bottle of sweetened ginger-water, such as father used to have out in the hayfield—Josie loved that! And there were three little heart-shaped sandwiches, with the thin white bread cut out with a cookie cutter. Josie felt her mouth water, just to look at the lunch basket, and what must it be to eat it. Some shiny yellow-green lettuce leaves topped the whole, and a smile and a kiss went with it, as mother handed it over and tied the strings of her little shaker bonnet.

"Can I go just two inches past the big rock, mother?" asked Josie anxiously, out of the green depths of the gingham "shaker."

Mother smiled and nodded. She knew her little girl pretty well.

"Now see here, Josie! You may go ten steps, and not a step beyond. How long is one of your steps? Take ten over to the door there! Yes, that will do. You can count all right. Now remember, the big rock and ten steps beyond, and mother trusts you!"

"Yes'm," said Josie, picking up her basket. "You needn't be scatted a bit. I'll mind you, truly-ruly."

Mother watched the little figure as she trudged away, and smiled a little, but it was a "smile on a lip and a tear in her eye," after the fashion of mothers.

"She will always be 'truly-ruly!' and I don't know as I care. True blue, clear through, and she may say it in any word that pleases her."

The green shaker and the long pink tier fluttered along through the clover

field down toward the big rock, and there the little girl found a "cupboard" on the shady side to put her dinner, and she covered it all over with some big cool burdock leaves the way mother had showed her once when she came with her.

Then she turned to watch the procession which was already beginning to go by. At least the sound was beginning. You couldn't see the star-spangled banner, but it was splendid to hear it. Br-r-rr! Br-r-rr! A-dub-a-dub-dub! A-dub-a-dub-dub. O, how the sound got into her feet and made her whole little body dance to the music! But there was nothing to see yet, and she might as well stay on the rock and see the cars go by. Once in a while a big train came thundering along, and then you couldn't hear the music. But the trains were nice, too, if you kept tight hold of the rock. If only she were two little girls instead of one, so as to have somebody to talk to!

Just as she wished that—don't you know how it always is in the fairy books?—up popped a little girl just the other side of the rock. She had been coming across the field from her house all the time, but Josie hadn't seen her, because she was so busy listening to the Star-spangled Banner. So it seemed like a really fairy story.

"O, I was just a-wishing for you!" she cried joyously. The other girl laughed.

"'Course!" she said. "I knew you would. So I came."

"Did you ask your mother?"

"'Course" (showing her lunch basket)! "Wouldn't got any lunch if I hadn't. Mine's pickles and chocklit ikklairs—and a little bread or somep'n. What's yours?"

So they chattered and held each others' hands and hunted lucky clovers round the rock, and had a lovely time. Meanwhile the procession was getting nearer. Josie couldn't stay still on the rock, so she kept hopping up and down on one foot, to relieve her feelings.

"For you see I'm saving up my ten steps," she explained, "till the soldiers get to going by and you have to get a little nearer. When I can't possibly stand it any longer, I shall take 'em!"

"Ten steps!" said the new little girl scornfully, opening wide eyes that asked for an explanation. So Josie told her all about the ten steps and the truly-ruly promise.

"Hoh!" cried the other little girl. "I dast to take a great many more steps than that. Ninety-ten if I wanted to!"

"But not if you'd promised your mother," argued Josie. "And on a truly-ruly!"

"Hoh!" scoffed the other little girl. "Seems to me I'd be ashamed to be such a great big girl and talk 'bout truly-rulies! They'll get to calling you Truly-

Ruly! That's a be-yew-tiful name! Truly-Ruly! Truly-Ruly! Little Truly-Ruly Ten-Steps! Hullo, little Truly-Ruly!"

It was very hard. Josie swallowed down the tears till there were too many of them, and some ran over. But she only said,

"Well, I'd rather be a 'Truly-Ruly' than a little lie girl, and that's what I'd have to be if I went more than ten steps."

She stubbornly stuck by that. The other little girl ran daringly down to the track, back again, across it even, trying to tempt her, but she never stirred, not even now to take her ten steps. A train came by and scared the other little girl, but she soon got over her fright and went back to her dangerous playing.

"What's that down on the track!" murmured Mother to herself anxiously up at the attic window, peeping through Father's field glass as she often did to find the whereabouts of her straying family. "That can't—it can't be my little 'Truly-Ruly'!"

Unconsciously she used the child's little nickname. It meant so much to her just that minute. She looked again, peering and straining to make out the childish figure. Her hand shook so that it was hard to make out anything. Suddenly she dropped the glass and went swiftly down the stairs, away down to the front door where Rose was, calling as she went.

"Rose! Rose!" she cried, with shaking voice, "Go get Josie! JOSIE! JOSIE!" she repeated, running down the hall to the back of the house, and pointing toward the meadow and the track beyond.

Rose leaped lightly over the baby and followed her. She gave one sharp, short bark and sprang down the path and shoulder-high into the clover-field which Josie had crossed to get to the rock an hour ago.

Mother clenched her hands and waited. The glass was away up stairs and it was too far to see well. But she heard a sound that made her heart stand still. The eleven-ten express was coming—the whistle blew its sharp "Take care!" and then she heard the steady, growing rumble.

"Dear God, take care of 'Truly-Ruly'!" she prayed, and never knew that all the time, God had been taking care—before she called had answered—by planting in her heart a little seed of truth that kept her safe from danger.

It was the "lightning express," but Rose leaped through the grass like lightning. It was close upon the little girl, who stood in the middle of the track laughing and daring—but Rose was closer. With one great lion-leap she sprang upon her and threw her down, then picked her up much as she was used to picking up the baby, only quicker! The train went by, screaming and "slowing up," passengers leaning from all the windows, men on the platforms, fright-

ened, grimy faces in the cab; as all in an instant they took in the danger and the deliverance.

Then such a cheer! It is something to hear, once in a lifetime, such a cheer as that! People cried as they cheered, each man thinking of his own baby, if he had one. Then the train went on, leaving Rose alone on guard, the little girl lying still under her feet, and Josie screaming and crying on the rock. It wasn't strange, poor thing, she was so frightened.

Mother gave one start of joy and bewilderment as she came panting across the fields a few minutes later, then minded nothing more about her and went

from fright to walk much, and thankfully handed her over to her own mother. Then she turned and sat down in the long grass with Josie in her lap to cry a minute. A thought of the baby at home unguarded made her jump up and hurry back, Rose running too, as if she realized that she had only had a furlough from regular duty. To be sure the baby was out of doors, on the doorstep, but no accident had befallen him. Rose was put in charge again, and Josie sat down in her mother's lap to tell her all about it.

"And we didn't see a soldier a-tall!" she finished in a woe-begone voice, when the story was over. "I don't think much of a Fourth-of-July without any soldiers!"

"I've got my little soldier right here in my lap!" said mother, hugging her. "The best kind of a soldier—one that knows how to obey orders, and not to break a promise."

Parents Not Doing Their Duty

After an experience of upward of eighteen years as a master at a public school, I am prepared to say that the facts with regard to the growing ignorance of the Bible among boys of the upper middle class has been understated rather than exaggerated. I could give him many instances within the last two or three years when boys of fifteen or sixteen have not only shown themselves absolutely ignorant of the meaning of Easter, but have been unable to relate even in the barest outlines a single story from the Old Testament. They come to us, for the most part, absolute heathen. What is the explanation? Surely it is to be found in the changed attitude toward religion in the home.

It is time that we realized that Englishmen are no longer taught religion at their mother's knee. The heroes of the Bible no longer form a child's ideal of conduct, and no influence that we can bring to bear upon lads later can make up for what they are now losing in their earliest and most impressionable years. As if to add to the irony of the situation the same parents who are so absolutely careless about the molding of their children's characters are nearly beside themselves with anxiety that their physical training and welfare should be as perfect as possible. —A contributor to the *London Spectator*.

O what do you think?—would it be nice
To live in a house with walls of ice?
With ice for the roof, and ice for the floor,
A zigzag tunnel instead of a door!
Yet that is the house you'd have, you know,
If you lived in the land of the Eskimo.

O what do you think?—would it be nice
To have for a bed a slab of ice?
Though polar bear furs you never would lack,
You'd look so funny tied up in a sack!
And that is the way you'd sleep, you know,
If you lived in the land of the Eskimo.

—W. M. Lawrence.



The Fire-Cracker

The Fire-Cracker said, "I am really not
A Cracker at all, but a Patriot,
And for Freedom's sake I am willing
to die,
When my Country calls on the Fourth
of July!"

MARIAN DOUGLAS

to Rose and her charge who had not stirred yet. The sudden attack and rough dragging over the sleepers had stunned her, and Rose looked up with begging eyes that asked forgiveness.

"It's all right, Rose!" said her mistress, stooping and picking up the little girl. "She's only stunned. We'll get some water. Here, Josie, run to the brook with your little dipper. There! that's better! Just a little scratch, dear, and a bruise or two. Now I'll take you home to your mother."

It was a heavy burden for a little woman, but people grow strong when they have to be. Across the fields she went, for the little girl was too weak

The Literature of the Day

The Kingdom of God in Recent Literature

The kingdom of God, has it come, in part at least, or is it altogether of the future? The answer to this question is the most important feature in The Messianic Hope in the New Testament. In this learned and elaborate volume is much which will reward the student, but the statements concerning Christ and his kingdom will not satisfy many readers. It asserts that in the teaching of Christ and of Paul the kingdom of God is eschatological. "With Jesus as with the Pharisees the kingdom of God was still future. Repentance was urged, not as a means of bringing in the kingdom, but as a preparation for membership in it, when in the Father's good pleasure it should appear. The kingdom is a gift of God, destined to come, not as the product of social evolution, but suddenly, as something already prepared before the foundation of the world. It is to be inherited and found rather than constructed." Of the statement of Christ, "The kingdom of God is among you," Professor Mathews says, "It was, in the sense that there were men present who were to enter it when it appeared." This surprising exegesis is an example of the method of the author by which all of the sayings of Christ that represent the kingdom as present and developing are made to conform to the apocalyptic utterances concerning the second coming. Indeed the Christ and the kingdom are both eschatological conceptions.

Another book, Christianity as Taught by Christ, issued at the same time, reveals with vivid contrast the natural impression which the teaching of Christ makes upon the minds of his hearers. This is a series of sermons on the Sermon on the Mount. The author says: "Jesus meant by the kingdom of God, the reign of God in the heart of men. For each individual it meant a filial relation to God, a fraternal relation to men, and service as the keyword of conduct." To be sure this is the statement of a preacher, but so were the words of Christ. And there are more reasons than we can enumerate here for accepting the preacher's exegesis rather than the scholar's. Professor Mathews has deliberately set aside the evident meaning of Christ, that the kingdom is to grow, to be imperfect and disappointing during its development, but at last to attain perfection. The sermons by Mr. Bradley, interpreting the Sermon on the Mount as the principles of the kingdom, are certainly helpful and in accord with the best current understanding of the words of Christ.

Close upon these works comes another which calls a halt to our discussion. "I wonder," says Dr. Nichols, in the last of his lectures on The Temporary and the Permanent in New Testament Revelation, whether our current Christianity could not be vitalized and be made genuine if we foreswore entirely the use of 'the kingdom of God,' 'Son of Man' and like traditional phrases which fall so glibly from our lips. In other words, the meaning of an apocalyptic phrase familiar to

his day and employed by Christ is not of so much importance as the fact that he came to help us live a life like his own. "The coming of Christ, as it has been interpreted, has no especial value." There is a possible interpretation. "The day of the Lord is upon us. Not complete but begun." Christ's coming is a present fact, a spiritual fact, a progressive fact, and its consummation is conditioned by men's response.

Many other things are discussed in this last book: the incarnation, the real humanity of Christ, the result of the kenosis, Paul's use of Roman legal terms, "adoption," "justification," the influence on Paul of his rabbinical education, the freedom of quotation in the New Testament from the Old Testament, the formation of the canon, etc. The book is a valuable contribution to the interpretation of the New Testament.

[The Messianic Hope in the New Testament, by Shailer Mathews. pp. 338. University of Chicago Press. \$2.50.

Christianity as Taught by Christ, by Henry Stiles Bradley, D. D. pp. 316. F. H. Revell Co. \$1.25 net. The Temporary and the Permanent in New Testament Revelation, by Harry Pierce Nichols, D. D. pp. 248. Thos. Whittaker. \$1.25 net.]

Madame Waddington in Italy

These letters, part written from Italy in the holiday Madame Waddington's husband took after laying down his cares as French premier, part after his death, have the same unusual interest which we noted in the earlier volume. The writer as the American wife of a French statesman, who was himself a Protestant and of English blood and training, views the world from a viewpoint of quite remarkable knowledge and sympathies. Add to this that many of her earlier years were spent in Rome, and her equipment for writing of Italian life is complete. She knew every one worth knowing from king, queen and pope down through the social and literary circles and writes with the freedom proper to home letters and the humor and kindness of a wellbred and thoroughly trained woman. The contrast between the royal and clerical circles, between the Rome of fifteen years ago and the Rome of yesterday, pictures of two kings, three popes and of a host of interesting personalities are drawn with unconscious charm and liveliness.

Nor is the story wholly that of social life in the higher circles of Italy. There are pleasant pictures of travel, much of it a little outside the beaten track. The reader is made to feel the encroachment of the present on the old fields of the tourist and the historian. The student of modern European politics will find first-hand and unconventional glimpses of significant actors in the unfolding drama of the times. And, not least in interest, the reader will take pleasure in the autobiographical element—the acquaintance which these unstudied letters enables him to make, or to enlarge, with a gracious and charming American woman.

[Italian Letters of a Diplomat's Wife, by Mary King Waddington. pp. 324. Chas. Scribner's Sons. \$2.50 net.]

ART

A Handbook of Greek and Roman Sculpture, by Edmund von Mach. pp. 479. Ginn & Co. \$4.50.

Fashioned to accompany a useful collection of photographs devoted to Greek and Roman sculpture under the name of the University Prints. The account of each is accompanied by discussions of its age and relations, in which Professor von Mach has embodied results of long study and research. The book with its accompanying prints puts into the hands of students material for comparative study which not many years ago would have been completely out of reach for even those who could command both wealth and leisure. A few supplementary photographs are included in the text.

Velasquez, by Auguste Bréal. pp. 236. E. P. Dutton & Co. 75 cents net.

An admirable introduction to acquaintance with the art of the great Spanish painter, written with French vivacity and well translated. M. Bréal is rather amusingly vehement in his disclaimer of any wish to teach the philosophy of art, but he unconsciously reveals a sound underlying conception of its place and value. Velasquez loses much in translation into the small size of these plates and by the cold tones of the process print, nevertheless the illustrations materially help the text.

Giotto, by Basil de Selincourt. pp. 227. Imported by Chas. Scribner's Sons. \$2.00 net.

A study of Giotto is difficult since so few facts are known of him, and so many of his authentic works are in the last stage of defacement. This author has drawn his conclusions both from tradition and from allusions in contemporary literature. Giotto's more important frescoes and pictures are described in detail and numerous well printed illustrations add to the value of the book.

FICTION

At the Foot of the Rockies, by Carter Goodloe. pp. 290. Chas. Scribner's Sons. \$1.50.

Tales of the Canadian Northwest at the foot of the great mountains. The mounted police, the English "remittance man" and the Indians with their mysteries of character and magic are deftly used and the stories have much dramatic power. They form another literary evidence of the life, strongly variant from that of the other Canadian states, which is growing up in this new territory.

A Courier of Fortune, by Arthur W. Marchmont. pp. 360. F. A. Stokes Co. \$1.50.

One of Mr. Marchmont's impossible and delightful tales. Both as to plot and style it is an improvement on most of its predecessors. The time is medieval when the feudal state of society gave plenty of scope for plot and counterplot. There is a disguised prince whose mistaken identity is capably managed and a bewitching little coquette who alternately tangles and untangles the situation.

The Dryad, by Justin Huntly McCarthy. pp. 313. Harper & Bros. \$1.50.

Two romantic epochs, remote in spirit as well as time, are wedded in this pleasant though not wholly congruous tale. The dryad of the haunted wood near Athens belongs to the twilight of Greek story, the pure knight who is her lover to the extravagant chivalry of the Middle Ages. We cannot promise the reader that the author's development is as delicate or charming as the fancy upon which he has built, but we can assure him of a pleasant hour in the company of hero and heroine and their attendant friends and foes.

The Apple of Eden, by E. Temple Thurston. pp. 344. Dodd, Mead & Co. \$1.50.

The "Vanishing Swede," by Mary Hamilton O'Connor. pp. 209. Robert Grier Cooke, New York.

A bright story of the experiences of some attractive young people taking up a claim when Uncle Sam had land to spare in Oregon. There is considerable adventure, a bit of romance, plenty of out-of-door life and enough information of the way in which homesteads were won in the days which already belong to our ancient history.

The Accolade, by C. E. D. Phelps. pp. 352. J. B. Lippincott Co. \$1.50.

A successful historical novel which will be enjoyed as a story and for its information. In the year 1372 a young English franklin is enabled to do a great favor to the poet Chaucer, who becomes his patron. His varied adventures lead him to France and Italy, and at last home again in time to view the arrival at Canterbury of the pilgrim train celebrated in the poet's verse. In the meantime he has known men as dissimilar as Petrarch and Bernard de Guesclin. The descriptions of social conditions are minute and accurate. The triumph of the book is its naturalness.

Art Thou the Man? by Guy Berton. pp. 288. Dodd, Mead & Co. \$1.50.

In this detective story a number of bright and "gamey" newspaper men figure as principals in the unraveling of a crime. The author re-explores a not uncommon territory, but shows more than ordinary skill in describing critical and tragic situations.

A Dauntless Viking, by William Hale. pp. 332. E. G. Badger, Boston. \$1.50.

BOYS AND GIRLS

Nut-Brown Joan, by Marion A. Taggart. pp. 314. Henry Holt & Co. \$1.50.

Deals with the upgrowth of character under the stress of work done for love's sake. Joan is the most trusty of a large family and the picture of her friendship with the high-spirited, manly lad who is the next most important character is delightfully drawn. Girls and boys will enjoy the rapid movement of the tale and find it wholesome as well as pleasant reading.

The Great Scoop, by Molly Elliot Seawell. pp. 144. L. C. Page & Co. 50 cents.

A delightful boy's book. The hero is an office boy for a great daily newspaper. He makes his way by his good nature, faithfulness, honesty and alertness. How he wins his promotion and makes "a great scoop" for his paper is the story. This is a second edition.

A Little Garden Calendar, by Albert Bigelow Paine. pp. 329. Henry Altemus Co.

The path to knowledge of plant growth and characteristics is made very pleasant in this story of two little gardeners, Davy and Prue, and what they learned month by month. It is intended for very young readers and is prettily bound and illustrated.

Fairy Tales Every Child Should Know, edited by Hamilton Wright Mabie. pp. 370. Doubleday, Page & Co. 90 cents net.

A collection of the most familiar and popular among folk stories, uniform with Poems Every Child Should Know.

Flip's Islands of Providence, by Annie Fellows Johnston. pp. 180. L. C. Page & Co. 50 cents.

A new edition of a helpful story for boys.

Down in Dixie, by Will Allen Dromgoole. pp. 249. L. C. Page & Co. 50 cents.

Three juvenile "crackers" frolic through this story, and their adventures as pioneers in Florida make good reading.

Told in the Gardens of Araby, by Izora Chandler and Mary W. Montgomery. pp. 230. Eaton & Mains. 75 cents net.

In a walled Arabian garden, where vegetables and flowers crowd one another, a "teller of tales" once helped pass the time of a young American girl. Some of these hitherto untranslated Eastern stories are here given to the public and will entertain young readers.

EDUCATION

A Boy's Control and Self-Expression, by Eustace Miles. pp. 572. E. P. Dutton & Co. \$2.00 net.

Mr. Miles, himself an athlete, approaches a difficult subject in a fresh and interesting way. How to teach our boys the self-control which will arm them against temptations to sensuality is his theme. He has many practical suggestions to offer, and his evident understanding of and sympathy with the boy's feelings make his counsels and experience specially helpful. Parents and teachers will find assistance in these pages, even though they may not agree with some of the author's opinions.

La Chute, by Victor Hugo, with introduction, notes, etc., by W. E. Kapp. pp. 125. Am. Book Co.

A famous passage from Les Misérables describing the interview of Jean Valjean with the bishop, with full vocabulary.

Die Journalisten, by Gustav Freytag, edited by Leigh R. Gregor, Ph. D. pp. 231. Ginn & Co. 45 cents.

The Dramatic First Reader, by Ellen M. Cyr. pp. 104. Ginn & Co. 30 cents.

The Gospel of Mark, edited, with notes and vocabulary, by William Prentiss Drew, B. D. pp. 133. Benj. H. Sanborn & Co. 75 cents.

A handy little volume intended for students of Greek, edited on the basis of classic Greek usage.

Schiller's Wilhelm Tell, edited, with introduction, notes and vocabulary, by Richard A. von Mueckwitz. pp. 355. Maynard, Merrill & Co. 65 cents.

A good library or school edition, well bound, illustrated and inexpensive as foreign books go.

Karl Heinrich, by Wilhelm Meyer-förster, edited by H. C. Sanborn. pp. 391. Newson & Co., New York.

A carefully edited novel of German student life, rich in idioms and colloquial expressions. Neatly bound in linen boards.

Daily Program of Gift and Occupation Work, by Carolyn S. Bailey and Clara M. Lewis. pp. 89. Milton Bradley Co. 50 cents.

Prepared by two kindergarten teachers, one of whom occasionally contributes children's verse to *The Congregationalist*.

Anecdotes Faciles et Poesies, by O. B. Super. pp. 78. D. C. Heath & Co.

Victoria, by Julia de Asensi, edited by Edgar S. Ingraham, Ph. D. pp. 166. D. C. Heath & Co., Boston. 50 cents.

A collection of Spanish stories for beginners.

Examples in Algebra, by Charles M. Clay. pp. 372. Macmillan Co. 90 cents.

Contains 8,000 exercises and problems prepared by the head master of Roxbury High School.

MISCELLANEOUS

Port Arthur a Monster Heroism, by Richard Barry. pp. 344. Moffatt, Yard & Co., New York. \$1.50 net.

A vivid description, by an eye-witness, of many of the scenes of the siege of Port Arthur from the Japanese side. What the world guessed during the long months of heroic courage and endurance is here shown in its setting of place and circumstance. Mr. Barry takes us with him into the advanced trench, where the walls were built in part of the bodies of the dead and where the suffering of holding the position was almost equal to the loss in taking it. A quite unusual book and a true picture of the horrors of modern war.

The Freedom of Life, by Annie Payson Call. pp. 211. Little, Brown & Co. \$1.25.

Nervous sufferers and people who are enduring slavery of mind, body or estate, with the conviction that there is no way out, will do well to give a thoughtful hour to Miss Call's rules for winning the freedom of life. The price to be paid may at first seem prohibitory. Yet sympathy and hope emanate from every page, emancipation appears the only right and normal condition and pitiful the bondage we needlessly endure. Especially helpful are the chapters on Resistance, on Hurry, Worry and Irritability and on the Circumstances of Life, while prisoners in the torture chamber of self-consciousness are offered the key of promise.

The New Knowledge, by Robert Kennedy Duncan. pp. 263. A. S. Barnes & Co. \$2.00 net.

Recent scientific discoveries have shaken confidence in theories long held with dogmatic assurance. Just what are these discoveries? Professor Duncan endeavors, with considerable success, to explain them to lay minds. The first part of the book reminds us of the unanswered questions of the older science. Then follow the possible answers of the new discoveries. Radio-activity, the Resolution of the Atom, Inorganic Evolution are some of the great themes and then the bearing of this new knowledge on old problems such as the age and destiny of the universe. The spirit of the author is admirable and his work timely and acceptable.

The Outlook Beautiful, by Lillian Whiting. pp. 182. Little, Brown & Co. \$1.00 net.

In this latest of her series Miss Whiting faces the darkest question of all, and seeks to illumine man's queries and reasonings about death. Few writers quote so extensively and readily from the literature of optimism.

The Kingdom of Infancy, by Marie Wardall. pp. 194. Nunc Licet Press. Philadelphia.

Diplomatic Mysteries, by Vance Thompson. pp. 379. J. B. Lippincott Co. \$1.50 net.

Closet and Altar

THE LIFE WITH CHRIST

We know Him that is true, and we are in Him that is true, even in His Son Jesus Christ.

There is one thing closer than proximity, and that is possession. Christ is our Emmanuel, not only in the sense that he is "God with us"—near to us—but "God with us"—within us. This possession gives the soul a heavenward and earthward glance; the heavenward glance is faith, the earthward glance is duty.—*Nehemiah Boynton.*

Christ known, Christ loved, Christ served—yes! that is happiness. There is none other like it in the world.—*G. H. Morrison.*

If a thousand times an hour you forget Him, reanimate a thousand times the recollection. If you cannot practice this exercise continuously, at least make yourself as familiar with it as possible; and, like those who in a rigorous winter draw near the fire as often as they can, go as often as you can to that ardent fire which will warm your soul.—*Alvarez de Paz.*

Clouds may darken the face of a friend,
And clouds may darken the sun;
But there's a friendship without an end,
And a brightness never undone;
Find it, my soul, if thou be wise,
Follow, and find, and hold the prize,
The prize of the knowledge of One,
Of One whom shadows can never dim!
Follow, and find, and cleave to him.

—*Hannah Parker Kimball.*

The essence of Christianity is not imitating Christ, but trusting him.—*P. T. Forsyth.*

Merely to repeat His words is not to continue His work; we must reproduce His life, passion and death. He desires to live again in each one of His disciples in order that he may continue to suffer, to bestow himself and to labor in and through them towards the redemption of humanity, until all prodigal and lost children be found and brought back to their Father's house.—*August Sabatier.*

Like Peter, when a disciple is warming himself, he is often in danger of denying his Lord.—*Edward White.*

Help, Lord, with our besetting sins that they may no more have dominion over us. Enable us to live with such courage and simplicity of faith in the intervals of our temptation that we may gather strength, by Thy power dwelling in us, to resist and overcome. So fill our souls with high ideals and noble purposes, that there may be no room for evil thoughts. Let the enthusiasm of the perfect life with Thee lift us above all loose and sensual desires. In the remembrance of Thy compassion may we shun envy, hate and cherished anger. Be Master of our thoughts, that all our speaking may be pure and true and kind. May our overcoming bring Thee joy, and Thy presence be our continual heart's delight. When we forget, restrain us, when we fall, uplift us; and help us to trust in Thy sustaining love. In the name of Christ. Amen.

The Prayer and the Answer*

By Rev. A. E. Dunning

He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when he must deny.
He sees us weeping over life's hard sums;
But should he dry our tears and give the key,
What would it profit us when school were done
And not one lesson mastered? What a world
Were this if all our prayers were granted!

—Ella Wheeler Wilcox.

The narratives in Isa. 36-39 are no more given in chronological order than the prophecies of that book. Chapter 39 is an account of what came first in order of time, for it is shown by inscriptions that the king of Babylon was conquered by Sargon, who died in 705 B. C., before his son Sennacherib came to the throne. Hezekiah's restoration in chapter 38 includes the promise of his deliverance from Sennacherib, v. 6, which was fulfilled according to the account in chapter 37. These events seem to have been told and the accounts preserved rather as texts for sermons than as orderly history. They illustrate the ways of God with men as seen by the writers of the Old Testament, and probably they were often told for that purpose before they were finally recorded in the prophetic writings. This story unfolds these steps in the dealings of God with his servants:

1. *The peril.* Sickness had seized on the good king Hezekiah. It seemed to be fatal. He was "sick unto death" [v. 1]. The prophet confirmed the fear. He told the king it was the will of God that he should die, and commanded him to prepare for death. But prophecy was not regarded as final and irrevocable. Men believed that after the will of God was declared he might be persuaded to change it. "Who knoweth whether he will not turn and repent?" [Joel 2: 12-14]. We think we know more about God now than the prophets knew. We reason that since he knows the end from the beginning he will surely do what he says he will. But no one in peril of disaster or death is so certain that the will of God has been fully revealed to him that he will not try to avert the peril. We ought to do this.

2. *The prayer.* Isaiah did not tell Hezekiah to pray, but to get ready to die because sentence had been passed on him. Yet Hezekiah made no preparation for death. He only prayed that he might recover, pleading that he had faithfully served God. To the faithful servant the promise was given that "with long life will I satisfy him." Hezekiah was not yet forty years old. Probably he had no successor as yet, for when he died, fifteen years later, his son was only twelve years old. His prayer was passionate, and this was the right way to pray. He "wept sore." So Christ prayed [Heb. 5: 7]. Good men pray earnestly now. A short time ago when Mrs. Jacob Riis seemed near to death her husband sent this message from the depths of his sorrowing heart: "I ask the prayers of every gentle soul who knows and loves her that she may not be taken from us, for we cannot let her go, her children and I, we have been such comrades always. I believe God will hear our prayer."

3. *The answer.* The same prophet who had foretold Hezekiah's death had hardly left his presence before he was sent back with a message revoking the sentence [vs. 4, 5; 2 Kings 20: 4-6]. The king was promised fifteen years more of life and, in addition, deliverance from the approaching army of Assyria. It does not follow that all sick persons will recover whose restoration is prayed for. Mrs. Riis is dead. It is not certain that when the answer sought for is given it will

be wholly a blessing. Hezekiah seems to have been so proud of his power with God that he brought wrath on himself and his nation, and only averted it temporarily by his repentance [2 Chron. 32: 25, 26], but true prayer is never in vain. It leads the petitioner to see that what God sends him is for his best good and to receive it willingly. So Christ prayed, and added, "Nevertheless, not my will but thine be done." He chose for himself the death on the cross, and gained the great reward [Phil. 2: 8-11].

4. *The sign.* Hezekiah apparently was not sufficiently assured by the prophet's word from Jehovah that he would live fifteen years. Jehovah confirmed the promise by a sign [vs. 7, 8]. Isaiah told the king that the shadow on the sundial should be reversed from its natural movement. He called on Jehovah to do this and the shadow of the pillar moved backward on the steps as the sun descended. In ancient times the Hebrews counted much on signs as revealing the will of God. A man of God prophesied to Eli the priest that his family should perish and he be left without a successor. The sign that this prophecy would be fulfilled was that his two sons should die in one day [1 Sam. 2: 34]. Gideon's fleece of wool, dry when the dew was on the ground, and again wet when there was no dew [Judges 6: 36-40] was the sign which revealed to him that Jehovah would conquer the Midianites by him. A thunderstorm at harvest time was made a sign of Jehovah's displeasure with his people because they wanted a king [1 Sam. 12: 17]. Yet even in those times when a prophet produced a sign which was against the conviction of the people, they were taught to disregard it, and to kill the prophet [Deut. 13: 1-5]. The days of signs to prove revelations from God are past now. We have better ways of discerning his presence and his will.

5. *The thanksgiving.* Hezekiah's psalm breathes his joy at having recovered his life by the gift of God. He expressed no hope of a future life. The grave was to him "the pit of nothingness." Death was the extinguishment of hope [vs. 17, 18]. We have a nobler faith than that. Contrast Hezekiah's psalm with Christ's anticipation of death [John 14: 1-3], and Paul's confidence [Phil. 1: 23, 24] and Peter's assurance [1 Peter 1: 3-5]. The lesson of Hezekiah's prayer is that man's

life is in God's hands and that God sympathizes, as a father does, with his children who trust and appeal to him. But the lesson is not complete till it is interpreted by Christ's teaching about death and by the experience of his disciples.

Commencement Wisdom

FUNCTION OF CRITICISM

Criticism is moral vaccination to avert more serious disease. No man is safe without it. Russia suppressed criticism; and routed armies, sunken fleets, ruined credit and threatened revolution are the results. Life insurance companies contrived to escape the searching criticism to which savings banks are subjected; and, as a result, one who until recently was a high officer and owner of a majority of the stock of a great life insurance company stands before the world charged with forms of double dealing which amount to the systematic pilfering of dimes and nickels from thousands of widows and orphans whom he had contracted to protect. Criticism is of three kinds: first, that of the public, which knows little or nothing of the facts. The second is self-criticism. The third is the criticism of the Lord, that comes from measuring one's conduct by the perfect standard of justice and good will. The man who cares much for the first kind of criticism is a coward and a slave. The man who is concerned only about the second is a fanatic and a crank. The man who is sensitive to the third becomes a hero and a power.—President Hyde of Bowdoin.

THE REAL FAILURES IN LIFE

If work is the law of the divine life, it must be the law of our noblest human life also. There is no success for the lazy. Among the certain temptations to which our eager Occidental life is peculiarly liable is the constant tendency of the work to master the workman. The real failures in our industrial life are the men whose revenues are advancing while their souls are shriveling. The most efficient workers of the modern world are those who will not be hurried. Precisely here is the great need of American life. The great religious lesson taught us by the last fifty years is the patience of the divine method.—President Faunce of Brown.

THE CAUSE OF RIGHTEOUS LIVES

To every one that hath life nature, man and God alike say, "The best thing in us we are ready to give as fast and fully as your life is ready to receive." That righteous lives have not been lacking in any age is due to the imperishable sense in humanity of the presence of an eternal righteous God.—President Seelye of Smith.

CULTURE A POINT OF VIEW

Culture is a point of view. To be cultivated means not to know Latin and Greek or even the modern sciences. The most erudite persons are sometimes thoroughly uncultivated, and the most elegant persons are sometimes singularly lacking in true culture. To be cultivated means to regard your business, your vocation and all your relations in life from the standpoint of their reaction on your mental development and on your growth in character. The farmer is a cultivated man if he uses his daily occupation as a means of gaining insight into nature's ways and nature's laws and if, as he follows her seasonal changes, he draws unto himself something of the silent greatness and patient calmness of nature's operations. The mechanic can be a cultivated man if he tries to get hold of something of the science that is exemplified in the workshop, and tries to make the modern problems of labor a means of character development for himself and his fellows.—Dr. Felix Adler at Smith.

* International Sunday School Lesson for July 9. Hezekiah's Prayer. Isa. 38: 1-8.

Commencements East and West

At Bowdoin's centennial Commencement 63 men graduated. President Hyde announced the introduction of several new courses of study, the raising of the requirements of admission to the medical school and the addition of twelve instructors to its faculty.

Dr. Felix Adler of Columbia University was Commencement orator at Smith, where 208 young women graduated. A New York alumna has given \$5,000 to put in good condition for a place of rest for students a house on the estate recently presented to the college by Mrs. Jane S. Cobb of Northampton. The Alumnae Students' Aid Fund now amounts to more than \$10,300. Another valuable gift is that of the Whittlesey estate, at the corner of Elm Street and Paradise Road, for athletic purposes.

Mt. Holyoke College gave degrees to a class of 118. Mr. Bliss Perry, editor of the *Atlantic Monthly*, giving the annual address, speaking on the term "Academic." President Woolley, who on the previous Sunday preached the baccalaureate, announced that \$10,000 more were needed for the new library, whose dedication would be postponed till the sum should be raised. Two new fellowships were established, one of \$500 annually, to be called the Mary E. Woolley Fellowship, the other of \$500 for five years, to be called the Cordelia M. Clapp Fellowship. The largest gift of the past year was from the Todd estate, of which the college is residuary legatee. This adds \$175,000 to the funds. During the coming year regular preaching will be held in the college chapel each Sabbath by outside preachers. The Y. W. C. A. now numbers 744.

Both the Andover academies had their anniversary exercises last week. Abbot Academy has had about its usual attendance of 100 pupils the past year, and 23 graduated. Prof. George F. Moore, D.D., of Cambridge preached the baccalaureate sermon, and Prof. James H. Ropes, D.D., of Harvard Divinity School gave the anniversary address. At Phillips Academy, Rev. Charles H. Oliphant of Methuen was the baccalaureate preacher. Six of the graduating class presented competitive essays in place of the traditional Commencement addresses, Rufus B. Hall, Jr., of Cincinnati and George Woodbury Oliphant of Methuen winning the prizes on the respective topics, The Monroe Doctrine, and The English Masque. Out of an attendance of 400 pupils, 69 graduated. At the alumni dinner Dean Wright of Yale University presided, and Principal Stearns spoke on the year's work and future plans of the school.

Brown welcomed many notable guests this year, although Secretary Hay was unable to be present as he had intended. Numerous gifts were announced, the largest being \$50,000 from the late Mrs. E. C. Thayer of Keene, N. H. President Faunce referred also to a gift received earlier in the year to pay for restoring University Hall—removing the stucco and showing the building as it was when George Washington received his degree there.

At Princeton's one hundred and fifty-eighth Commencement, 175 graduates received the degree of bachelor of arts. Pres. Woodrow Wilson announced the gift to the university of 336 acres of land, more than doubling the amount of land previously held by the university; of an annual income of \$100,000, and of a recitation hall to cost \$300,000.

At Marietta a class of twenty was graduated—14 men, 6 women. The alumni, during the past five months, have subscribed \$26,000 toward the \$40,000 needed to secure the conditional gift of \$40,000 made by Andrew Carnegie. \$4,000 was subscribed at Commencement, leaving a balance of about \$10,000,

which, it is hoped, can be made up soon. Archer B. Hulbert was elected associate professor of history and field representative. The fund left the college by its former president, Israel Ward Andrews, now having reached the total stipulated by its donor of \$25,000, is applied by vote of the trustees to found the Israel Ward Andrews Professorship of Christianity and Comparative Religion.

Iowa College graduated fifty four young men and women. Dr. W. G. Ballantine of Springfield, Mass., delivered an inspiring address on Erasmus of Rotterdam. The college closed the year with a debt of \$16,027, which was practically wiped out on Commencement day. The fund of \$30,000 for a Herriek Memorial Chapel and Y. M. & Y. W. C. A. buildings was completed, and work will at once be begun. The Carnegie Library was dedicated. Dr. William Salter presented in person a fine Bible, which will be the central book of the library. Prof. S. J. Buck, professor of mathematics forty-one years, was made professor emeritus and presented by his friends with a gold watch. Prof. W. A. Heidel of the chair of Latin accepts a call to Middletown, Ct., and Prof. Allen Johnson of the chair of history accepts a call to Bowdoin. That Iowa College stands for scholarship is shown by the fact that last year sixty of its graduates were pursuing graduate studies in twenty-four universities, including Oxford and Berlin. Five are studying for the ministry.

Six graduated from Tabor College and 17 from the academy, most of whom will enter upon college work. President Ellis preached the baccalaureate sermon, Rev. F. A. Zickfoose gave the missionary address and Dr. Frizzell of Sioux City, the address to the graduating class. For the first time in fifteen years the college closed its financial year without a debt.

It was Olivet's forty-sixth Commencement. By a pleasing coincidence the gifts during the year were a few hundred dollars over forty-six thousand. The wish to see the new president, Dr. Ellsworth G. Lancaster, and the desire to honor Dr. Joseph L. Daniels for his forty years' service as a professor in the college brought together more than the usual number of alumni. The trustees voted Dr. Daniels a year's leave of absence with salary, and called an additional professor, Dr. H. A. Miller, Ph. D., of Harvard to teach in the departments of philosophy and social science. President Lancaster's baccalaureate dealt with the Elements of Success. Other addresses were by Rev. H. G. Bissell, 1891, of Ahmednagar, India, on Missions; by Rev. Dr. J. F. Loba, 1873, of Evanston, Ill.; Rev. T. D. Bacon of Flint, before the preparatory department, on The Nature of Education; and by Rev. Dr. Herbert L. Willett of Chicago University, before the graduating class, on Watchwords of Education. The graduates numbered 24.

At Fargo President Morley gave the baccalaureate, speaking of Qualities of Leadership Needed in College-bred Men and Women. The Commencement address was by Rev. E. P. Drew of Immanuel Church, Boston, on True Education and Adequate Preparation for Citizenship. There were four graduates from the college.

Rev. George D. Wilder of Tung-chou, China, gave the annual address before the Yankton College students' Christian Associations, making a statesmanlike presentation of the great change in Chinese public opinion wrought by the martyr witness of missionaries and native Christians in the Boxer rebellion. The Commencement address was by Rev. F. T. Bailey, D. D., of Denver. Six students graduated from the college, eighteen from the academy.

The campaign for endowment funds to meet Dr. Pearsons's conditions of his \$50,000 offer will be continued a third year. Special gifts have made possible attractive improvements in campus and athletic grounds.

From Fisk University graduated a college class of twenty-two, a normal class of fourteen and a musical class of two. Rev. Dr. F. F. Reese, rector of Christ's Protestant Episcopal Church, preached the missionary sermon, President Merrill the baccalaureate and Mrs. Mary Church Terrell of Chicago gave the Commencement address. The majority of the graduates enter immediately upon teaching. Some go to professional schools, notably medical. About \$2,500 have been pledged toward the \$45,000 needed to meet the requirements made by Mr. Carnegie for his \$20,000 library building, and by the Slater Board for their pledge of \$25,000 for a department of applied science.

At Talladega College the year has been marked by an increased attendance, the generous legacy of Mr. James Callanan of Iowa, a number of minor gifts and bequests, a larger equipment in the departments of printing and woodworking, and the completion of the Carnegie Library building. The baccalaureate sermon was preached by Rev. Harry Nyce of Peru, Ind., brother of President Nyce. Rev. Spencer Snell of Mobile preached the missionary sermon. The college alumni have undertaken to raise \$2,000 toward the erection of an Andrews Theological Hall, in honor of Rev. G. W. Andrews, D. D., for thirty years in charge of the seminary. The graduating class numbered 21.

Williams's Greatest Commencement

BY PRES. S. L. B. PENROSE, WHITMAN COLLEGE, WALLA WALLA

The alumnus who had not attended Commencement for twenty years or more saw and heard much to admire and commend last week at the old college in the Berkshires. The eternal hills in their living green never looked more beautiful, despite the mist and rain, and the village seemed to have grown fairer, perhaps because of the new buildings and the air of cultured prosperity which crowned them. The presence of the President of the United States, who received the degree of L. H. D. and made a speech of extraordinary interest immediately afterwards, the presence of Ambassador Choate and ex-Secretary Elihu Root, each of whom was given an LL. D. and spoke at the alumni dinner, the dedication of the Thompson Memorial Chapel, the unusually large number of alumni and visitors, all helped to make an occasion of rare interest. Williams College has never had a more notable Commencement, and the joyousness of it was heightened by President Hopkins's announcement of gifts which aggregated \$300,000.

President Hopkins is showing himself to be a worthy son of his great father. His administration seems to be supplying the need of the college for warm, human personality. Cordial, dignified, earnest in his friendliness, Dr. Hopkins won the admiration of the alumni as he had already won the affection of the students. The breath of a new epoch in the life of the college was felt all the week, and the opening of the Thompson Chapel—a New England cathedral of rare beauty and impressiveness, whose gray tower now dominates the landscape of the whole valley—seemed to many of the older graduates to indicate the intention of laying new emphasis upon the spiritual side. Distinguished clergymen of several denominations took part in the elaborate dedica-

tory exercises on Wednesday morning, Pres. Charles Cuthbert Hall of Union Theological Seminary preaching the sermon with characteristic elevation of tone and moral earnestness.

A striking feature was the presence of the alumni in conspicuous ways. Several classes were represented by large delegations, with elaborately decorated headquarters at which generous—too generous—hospitality was dispensed, and brass bands in attendance to add to the class glory. Even the luster of the Senior Class paled before that of the alumni.

It is a hopeful sign for a college when its graduates are ever ready to demonstrate their loyalty, and when graduation comes to be regarded, not as it used to be, a turning out into the cold world, but as admission rather into the honorable body of the alumni. Such loyalty was illustrated by Mr. Francis Lynde Stetson, 1867, whose several gifts for the year amounted to about \$200,000. Increased endowment for professors' salaries, new dormitories, improved buildings, a swimming pool, were also announced as promised for the coming year.

The feeling left in the mind of one old graduate who had been away for twenty years was not simply that of rejoicing over the material prosperity everywhere manifest, nor of pride at the presence of Mr. Roosevelt and the other eloquent notabilities, but rather a feeling of hope for the future through the insistence upon the religious element in the college life. As Bishop Lawrence said at the college dinner, the country needs men of moral intuition, and Williams College has stood for that kind of men. The spirit of Mark Hopkins still lives.

Greater New York

Permanent Gains at Bedford Park

There is no boom in this section of the Bronx, but a steady advance in population with its corresponding increase of property values. That of Mr. Cool's church has in consequence increased from \$32,000 to \$40,000. The Lyceum Athletic Association numbers seventy-five men from sixteen to twenty-five years of age, and the equipment of the gymnasium is complete. The church membership is now 180, having made a net increase of 149 in three years. Mr. Cool is to supply Lyndale Avenue Church, Minneapolis, in July. Dr. Burton, the pastor, coming to Bedford Park. Rev. W. S. Kupfer, a missionary returned from India, is now identified with Bedford Park Church and will have pastoral charge during the summer. In the fall the church is to have an assistant pastor, relieving not only Mr. Cool, but also his wife, who has labored continuously in the parish.

Professor Duxbury in New York

A large audience gathered recently in North Church, Bronx, to hear the first recital of the book of Job in any of the city churches. Mr. Kephart's people were deeply moved as Professor Duxbury reverently disclosed to them the reality and beauty of the story. He made his *début* in this city before the Society of the New York Teachers of Oratory, in the Chapter Room at Carnegie Hall, well filled despite the weather. The Methodist and Baptist Ministers' Meetings have listened to him with delight, and he will have many calls on his return next winter, general regret being expressed that he arrived in the city too late in the season to be heard by many who desire the privilege. He is to appear seven times at the Christian Endeavor Convention at Baltimore, and once or twice at the National Association of Elocutionists' Convention at Washington. Professor Duxbury speaks gratefully of his warm and appreciative reception by the Boston brethren.

The Sunday School Athletic League

The annual meeting of the Brooklyn League received a fine report of the year's work. As a department of Sunday school influence the league has become a great success. Dr. George J. Fisher, the re-elected secretary, is verily the man for the place, his experience as physical instructor at the Y. M. C. A. being invaluable. A "novice" meet, to be held July 8, will attract hundreds of Sunday school boys. In order to keep these young athletes within the league's ranks, and allow it to develop its own material with full control, it has been decided that any person representing any other club or team or organization than that of his own school shall be debarred. Also, that contestants, to be eligible, shall have attended their own Sunday school at least six times in the preceding three months. An out-door basket ball tournament and a cross-country run have been planned. *Esprit-de-corps* in each school is being developed by the league.

Summer Plans in Manhattan

The ministerial exodus has begun, but this year is limited in numbers and distances.

Many ministers are staying a month later to aid in the tent movement, and others are speaking outside their auditoriums instead of inside, giving theology its much-needed fresh air for expression, if not for interpretation. Fewer churches than usual will be closed all summer. The mothers and children in the vicinity of the Pro-Cathedral on Stanton Street, the lower East Side, are to have free transportation every Sunday afternoon to the cathedral grounds on Morningside Heights, and before returning will have the opportunity to attend services, to be conducted from the porch of the old house, which stands in the foreground, facing the Hudson River. Contrary to general belief, these Sunday outings are not simply a series of picnic junketings, but the kindly outreaching of a fresh air work, coupled with the privilege of divine worship.

The Harlem churches near Pilgrim, five in all, unite as usual, Mr. Lynch taking the first two Sundays of the ten weeks' union. During Dr. D. Sage Mackay's absence from the Reformed Church, notable visitors will preach, including Drs. Denney and Swanson of Glasgow and Rev. Hugh Black of Edinburgh.

At the Fifth Avenue Presbyterian, Dr. G. Campbell Morgan preaches six Sundays, his London associate, Rev. Albert Swift, July 9, and Professor Denney, Aug. 20. There should be no lack of interest in summer churchgoing in New York this year, when one considers the varied array of preachers and movements and the no less varied methods to be in operation.

Brooklyn's Summer Arrangements

Tompkins Avenue and Central unite for July and August, Central having the services for the second month. Dr. Thomas B. McLeod will be heard July 16 and Aug. 6. Other preachers will be President Stryker and Rev. J. Irvon Davies of Wales.

Park Church worships with three neighbors, Dr. M. B. Taylor preaching the first two Sundays in August, keeping closely in touch with his great task of seeing the new church completed. Dr. Dewey's church and its three neighbors on the Heights meet together for thirteen Sundays in the Second Presbyterian's edifice, the pastors doing most of the preaching in turn, and also the pastoral work of the week. Dr. W. E. Barton preaches July 30.

Dr. Cadman in Men's Conferences

The West Side Y. M. C. A., one of the most enterprising of the branches, has had Dr. Cadman for five Sunday afternoons, beginning May 28 at the Majestic Theater, with 2,000 men present. At the close of each address the Doctor has answered questions on all sorts of subjects and at the close of the meetings questions asked in private. Two of the addresses dealt with the religion and significance of George Eliot and Robert Louis Stevenson. The final meeting was held in Tent Evangel, the Y. M. C. A. co-operating in an evangelistic service for men only. After the first address, on Commercial Morality, many questions were skillfully answered. The men have deeply enjoyed the novelty of being able to question a preacher at the close of his address, and

Dr. Cadman feels confident that much good has been accomplished by the free discussion of everyday themes. After filling a few lecture dates the Doctor will spend his summer in England, preaching the last three Sundays of his vacation at the Llandudno Congregational Church.

Reception to Dr. Hillis

The Young Men's Club of Plymouth Church recognizing the great interest the pastor has taken not only in the club but in the young men of the neighborhood, last week held a delightfully informal dinner, with Dr. and Mrs. Hillis as guests. It was practically a family gathering, no strangers being invited. Except a bouquet of roses to Mrs. Hillis, no presentations were made. A dozen or so of the men simply told the Doctor what they thought of Plymouth and himself. In response Dr. Hillis said he hoped to see the erection of a parish house that would accommodate at least 500 young men, and that there were far more than that number on the Heights waiting to come in whenever such a building was open to them.

Bethesda's New Associate Pastor

The coming of Rev. Olin M. Caward to this "people's church" has been heralded in more ways than one by the senior pastor, who after seventeen years' service feels it necessary to have a helper who may grow into the peculiar needs of this parish and be fitted to succeed Dr. Herald if necessary. The Coming of Caward, or The Man for the Masses, was the subject of Dr. Herald's sermon the week before his associate's arrival, and this exploitation made the people eager to become acquainted with their new leader. Three events crowded upon him as soon as he arrived. A large reception on Friday night, with addresses by neighboring ministers, the annual church excursion on Saturday, with unlimited excitement, and Mr. Caward's first sermon on Sunday evening. The early part of the week, until Thursday, had been spent in examinations at Harvard. The strenuous young pastor and his family have had a pleasant apartment fitted up for them by the women of the church and other friends. Mr. Caward is twenty-nine years old, and was brought up on a New York farm. At nineteen he left the farm to get an education, attending Genesee Wesleyan Seminary, Franklin Academy, and graduating from Wesleyan University in 1903. The next year he was at Boston University, and he has now finished a year at Harvard. He married before entering Wesleyan University, and has served Methodist churches in Middletown and Cromwell, Ct., and Congregational churches at Portland, Ct., and Cape Cod while pursuing his studies. His experience has evidently fitted him for the kind of parish he has now entered. SYDNEY.

"Lapsed members" are of interest to pastors as well as to managers of insurance companies. The more lapsed policies there are, the greater—theoretically—the profit to those policy-holders who remain. The more lapsed church members there are, the weaker the church and its discipline.

Colorado

Consulting State Editors: Dr. H. H. Walker, Denver; Rev. R. W. Gammon, Pueblo

The Great Strike in Retrospect

Colorado has had an unenviable notoriety during the past two years on account of her labor troubles and political corruption. A Colorado Broadside would scarcely be complete without reference to these matters, for the troubles have been noticed more in the papers outside the state than within it. The tone of some Eastern papers was such that people thought Colorado was in a state of civil war. Outside the three districts under martial law, the state was not affected except by the business depression that always follows a protracted strike. Away from Cripple Creek, Telluride and Trinidad, business went on in its usual way. Now the agricultural interests are most prosperous and business is gradually getting its strength again. People who stayed in Colorado but a week or ten days were not competent to pass judgment.

THE INDUSTRIAL SITUATION

This is unique. Perhaps no other state owes so much of its development to corporations. In the nature of the case they have largely ruled the state. Its great natural resources, especially those of fuel and mineral, have made large capital necessary for development. The railroad is so great a necessity and is so expensive here that the railroads have always been powerful with legislatures and governors. And the corporations were not slow to use the great power that came to them so easily in the new state where they controlled the resources and which was entirely dependent upon them for development.

On the other hand, Colorado's gold and silver mines were manned almost wholly with Americans. In this regard they were a great contrast to the coal mines of Pennsylvania and Colorado. The miners in Cripple Creek and Telluride were almost to a man native born—many of them men of education—who, though they might have been knaves, were not fools. They had the perspective and foresight of men at the head of corporations. The effect of mining in most mining districts the world over is to make men reckless, careless and speculative—to make them chronic gamblers with life. The product of this spirit in the American miner in Colorado was the Western Federation of Miners, an organization socialistic in its tendencies, anarchistic in its methods, relentless and remorseless in pursuit of its ends. This organization controlled all things in Cripple Creek and Telluride. It was a common matter for city and county officials to be members. The federation, having great power, abused it, as did the corporations. It became oppressive in its methods, restraining a legitimate freedom in the working of the districts where it was powerful. On the other hand, it had obtained short hours and good pay. No man in the Cripple Creek district was getting less than three dollars for his day's work.

Two years ago the state, under the referendum, voted an eight hour law, by 40,000 majority in a total population of 600,000. When the legislature met, at the bidding of the corporations it refused to enact the law for which the people had voted. The Western Federation resolved to retaliate, and the result of its work, as usual, was to injure the long-suffering public, without inflicting much injury on the corporations. The strike was first called in a small smelter in Colorado City, was extended to the Cripple Creek district, then to Telluride; and finally the coal miners in the Trinidad district went out. Troops were sent to all these places. When conditions became tense, the famous deportations began from Cripple Creek and Telluride. This was no doubt a radical measure.

It is easy to criticize at a distance, but we ought first to know the facts. Former governors had sowed the wind and Peabody reaped the whirlwind. Others had let the Western Federation do its own way, and when they found a man at the helm determined to keep the peace and enforce the law, they resorted to violence. Both sides became extreme. Peabody was unfortunate in sending a military officer into the districts who was overbearing, stubborn and opinionated. But it must be remembered that he had to fight a secret organization that controlled the civil authorities, that had keen, nervy men at its head, with plenty of money to make its work go. He who condemns Peabody severely for the deportation of men ought to be thoroughly conversant with the conditions—indeed, he ought to have lived in the districts under the oppressive domination of the Western Federation of Miners. Peabody's work of destruction was complete—he had a Japanese way of doing things. The Western Federation exerts practically no influence in the mining districts now.

We shall be long in recovering from the effects of the strike. Injuries in many ways are in evidence. The makeup of the mining population in some places is changing. In Telluride, for instance, the American miner is going, and his place is being taken by the foreigner, especially the Greek. This is bad. The American married, founded a home, bought property, reared children, cared for schools and the church. The Greek is single, lives in a cheap boarding house, cares naught for education and religion, and sends his money out of the country when he gets it. He is not intelligent, as is the American miner. In mining, the man behind the drill is as important as the man behind the gun in war. So the output of all the districts has been lessened under the work of unskilled men and foreigners. The Cripple Creek district produced about \$2,000,000 per month before the strike, but has not equaled that since. The union was broken up, and is not an influence now. A union is needed as a corrective for the mine owners. A sane one, moderate in its demands, willing to move by the method of evolution rather than revolution, is a necessity in the mining districts of Colorado, as wherever men are employed in large numbers.

ITS EFFECT ON POLITICS

Worst of all, this trouble has crept into politics, with the result that what was bad has become almost unbearably corrupt. The Republican party, under the stress of partisanship, nominated Peabody for a second term. The Democrats were badly disorganized as a result of populism and free silver. The labor troubles had also made dissension in their ranks. They finally persuaded Alva Adams, who had been twice governor, to run. Adams is a banker who had been condemned by the unions for using stone about his home that had been cut by convict labor. Between Peabody and Adams the Western Federation chose to support the latter. Both parties evidently tried to steal the election. Fair-minded people found it hard to decide who had been elected. The majority of people seem to think that Adams should have been allowed to retain his seat. The corporations were determined that anything tainted with even the support of the Western Federation must go. The governorship was put on the basis of might, not right. All know that Adams was unseated—Peabody inaugurated, to resign in favor of the lieutenant-governor in a few hours. The effect of this was to discredit the Republican party in the larger cities. Col-

orado Springs, always Republican, went Democratic—also Greeley. Pueblo, normally Republican and with one of its best citizens at the head of the ticket, went overwhelmingly Democratic.

THE ATTITUDE OF THE CHURCHES

What of our churches in all this struggle? Colorado is not a churchgoing state. Many things that have entered into the life of the people here conspire to make them careless of religious matters. The moral fiber that enters into a state at its birth has much to do with its future history. Kansas, who was born in the midst of a great moral struggle, may be fanatical; she can never be indifferent. Colorado had no such experience in her beginning and moral fibre is lacking. An agricultural population in an accessible densely populated country is more easily reached by the Church. Here distances are great, fare high, settlements few and small outside of the city districts.

The spirit of the cattleman and the early miner is still here—the spirit that knew no worship and no Sabbath. This spirit seems contagious and many new comers leave their religion behind them. There is great lack of money for religious work. These people are pioneers and have not the money above the needs of business and living that one finds in older communities. Perhaps what has been said would not apply to Denver and Colorado Springs. Pueblo, a city of 65,000 people, has not more than 3,000 Protestant church members. Despite all these things the churches are fairly prosperous, are erecting good buildings and sacrifice for the work as much as people anywhere.

In the great strike, the churches, almost without exception, refused to become partisan. They announced the eternal principles of right between man and man but refused to apply the principles locally. Developments since the strike show the wisdom of this measure. The two or three churches that did take up local issues have lost influence with both parties in the struggle. The Congregational church in Cripple Creek went calm on with its work during the strike, giving itself to the gospel of Jesus Christ. During that period it paid off a large debt and grew in spiritual things, though men of both parties were in its membership. A church in Telluride of another denomination did take up the cause of the union and now finds itself deserted by both parties.

THE OUTLOOK

In spite of reverses, Colorado is again becoming prosperous. Her agricultural wealth exceeded her mineral wealth last year. Many storage reservoirs furnish water for the irrigation of much land. The government is digging a costly tunnel on the western slope that will water about 200,000 acres. With the conservatism that will come from a larger agricultural population, with a larger development of her almost boundless resources, Colorado will become one of the wealthiest states in the union.

R. W. G.

Encouraging Features

The Congregational Church in Colorado, as mirrored in the spring meetings of its various associations, is hopeful and aggressive. The vast material developments being carried on all over the state promise great things for the future, both in mining and in agriculture. The sugar beet industry alone has grown to such proportions that this year it is expected that 125,000 tons of sugar will be produced. Other products will be proportionately great. Sometime Colorado will be rich and populous, and then the little Congregational churches

Continued on page 30.

Meetings and Events to Come

NORTHFIELD CONFERENCES: Student Conference, June 30-July 9; Young Women's Conference July 11-20; Summer School for Sunday School Workers, July 22-30; Summer School for Women's Missionary Societies, July 24-31; General Conference of Christian Workers, Aug. 4-20; Post Conference addresses, Aug. 22-Sept. 15.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

NATIONAL EDUCATIONAL ASSOCIATION, Asbury Park, N. J., July 8-7.

CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 10-Aug. 16.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Ore., July 15-21.

CONFERENCE FOR LEADERS OF YOUNG PEOPLE'S AND SUNDAY SCHOOL WORK, Silver Bay, N. Y., July 21-30.

WINONA BIBLE CONFERENCE, Winona, Ind., Aug. 17-27.

AMERICAN BOARD, Seattle, Wn., Sept. 14-18.

AMERICAN CIVIC ASSOCIATION, Cleveland, O., Oct. 4-6.

AMERICAN MISSIONARY ASSOCIATION, 59th annual meeting, Worcester, Mass., Oct. 17-19.

NATIONAL W. C. T. U., Los Angeles, Cal., Oct. 27-Nov. 1.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CALEF—In Bridgeport, Ct., June 6, Thomas Calef, aged 83 yrs., 1 mo., 26 dys.

DEACON THOMAS CALEF

Mr. Calef was born in Bridgeport in 1822, a descendant of Robert Calef of Boston, who in 1692 was noted for his vigorous opposition to the belief in witchcraft.

He united with the South Congregational Church at the age of twenty-one, under the ministry of Dr. Nathaniel Hewitt, who was of more than local fame. Caroline Olmstead, who later became his wife, joined the church at the same time. She died in August, 1898. He became active in church work and was elected a life deacon in 1875.

While in the nursery business he traveled in Rhode Island and eastern Massachusetts, and enjoyed a large acquaintance in church circles. After a severe illness he retired from active business life in 1882. An invalid since 1895, and at times suffering much pain, he maintained his interest in all good works, and especially in the welfare of his church.

MISS MARY JANE PERLEY

Miss Perley was the daughter of Israel and Asenath (Gould) Perley, both of Roxford. She was born in Salem, Mass., on July 4, 1818. She died in Roxford on May 18, aged eighty-seven years. And so the earthly record of a singularly sweet and gracious and generous life was closed.

When Miss Perley was sixteen years old she passed through a severe illness from scarlet fever. When she recovered it was with the loss of her hearing. But she saw clearly the meaning of the limitation that had thus been put on her life, she had a strong will and a radiantly cheerful nature, and in spite of this great and life-long affliction—absolute silence for seventy years—she was always and unvaryingly happy.

One strong characteristic of her life and home was her unflinching hospitality—a genuine welcome and generous good cheer was sure to meet who ever stepped across her threshold. The "coming guest" was welcomed, and the "parting guest" was sent on his journey with reluctance. Her joy in her friends kept her perennially young. And in the presence of all the good cheer and gaiety and rapid change of thought and incident from which she was shut out, she never grew suspicious or querulous, as so many persons so long deaf often do. The added years, even to the very last, only increased the serenity and peace and joy of her life.

Often have I recalled these lines from Browning when I have come from her presence:

Only the prism's obstruction shows aright
The secret of the sunbeam, breaks its light
Into the jeweled bow from blankest white;
So may a glory from defect arise;
Only by Deafness may the vexed Love wreak
Its insuppressible sense on brow and cheek,
Only by Dumbness adequately speak
As favored mouth could never, through the eyes.

So her deafness only brought to her, through the discipline of the years, a more winsome charm, a real sweetness and grace of life and manner; the silence in which she lived caused her to hear the finer sounds of spiritual meaning which our ears, dulled by discordant noises, fail to catch.

And in the early morning the Angel of Light crossed her threshold—she gave him her gladdest welcome, and went away home with him. E. L. B.

MISS HARRIET N. FISKE

Died in Wilton, N. H., June 3, Miss Harriet Newell Fiske, aged eighty-eight.

For nearly three-quarters of a century she had been a member of the church in this, her native town. Her grandfather was the first pastor of the Congregational Church in Wilton, and her father was for many years deacon of the Second Congregational Church, formed at the time of the Unitarian division.

Devotion to the Church was her chief characteristic. Time, strength, money, prayer, were freely given for it. To her thought the Sabbath school was an important branch of the church. As pupil or teacher she was connected with the Sunday school all her long life. At eighty-five she became deeply interested in the home department, and had a class in it which she visited regularly, and with rich results. She was a loyal member of the W. C. T. U. Her busy needle made comfort bags for the lumbermen, into which she put many useful articles. These last two years she has interested herself in sending barrels of clothing to the workers in the

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"My child was a very delicate baby. A terrible humor, breaking out on his body, caused him untold agony. Professional treatment did no good, and I became discouraged and took the matter into my own hands, and tried Cuticura Soap and Cuticura Ointment with almost immediate success. Before the second week had passed the soreness was gone, not leaving a trace of anything." Mrs. J. H. Block, 281 Rosedale Street, Rochester, N. Y. [Adv.]

Southland. She had a quick, bright mind. Few were more ready with a fitting reply to a humorous remark. Brought up in the heat of theological controversy she was singularly receptive of modern thought. A somewhat recent purchase was Clarke's Outlines of Theology and she enjoyed it much.

Her absence from a church service, until quite lately, was a thing to be accounted for. Her voice was generally heard in the prayer meeting. The amount of money given to Christian work at home and abroad, and earned with her own hands, would astonish some well-to-do church members. Industrious, self-denying, devoted to her friends, sympathetic with those in trouble, she was beloved and honored by young and old. Verily of her the Master hath said, "She hath done what she could."

AN EX-PASTOR.

REV. WILLIAM H. HASKELL

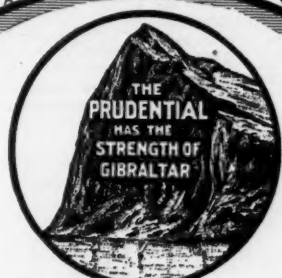
William Henry Haskell died June 11 at the residence of his son, Dr. Harris B. Haskell, in Auburn, Mass., of heart disease, after a few hours' illness.

He was born in Greene, Me., Sept. 29, 1833, the son of William Haskell and Pauline Cony Harris. He graduated at Phillips Academy, Andover, in 1856. After spending a few years in Minnesota, he entered Bangor Theological Seminary and was graduated in 1862. His first pastorate began at Durham, Me., in the fall of that year. He was called from there to Woodford, Me., in 1865. In December, 1868, he accepted a call to the Second Congregational Church in Falmouth, Me., and was the pastor of that church until September, 1902, when he gave up active work. While in Falmouth he was greatly interested in the building of the Pleasant Hill Chapel and conducted a service there every Sunday evening for nearly twenty-five years. There was no boundary to the extent of his parish in Falmouth, and he was called many miles in every direction to attend weddings and funerals. He was greatly interested in the Danish immigrants who have replaced the old New England families on many of the farms in Falmouth, and numbered several of them among his congregation. Almost his last work in Falmouth was the raising of money for the thorough renovation of the church.

After a pastorate of thirty-four years, he resigned in the fall of 1902 and went to the home of his son, Dr. N. C. Haskell, in Amherst, Mass., and since then has spent his time with his sons. He married at Durham, Me., Nov. 17, 1864, Mrs. Ellen Cary Warren, who survives him with six sons: Prof. Fred Morris Warren of Yale University, Dr. Nelson Cary Haskell of Amherst, Mass., Dr. Pearl Tenney Haskell of Sanbornville, N. H., William Stockbridge Haskell of New York City, Dr. Harris Bigelow Haskell of Auburn, Mass., and Edward Kirk Haskell of New York City. The funeral services were held at Auburn, and the burial was at Amherst.

Whatever else pardon may be, it is above all things admission into full fellowship with God. To be able to look into God's face, and to know with the knowledge of faith that there is nothing between the soul and him, is to experience the fullest peace the soul can know.—Bishop Brent.

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Colorado

(Continued from page 28.)

that dot our camps and newer agricultural districts will be centers of power. Men and money are sorely needed to press in and occupy new fields.

Ministers appreciating congregations made up of men should congratulate our church at Telluride. Recently its congregation included a congressman, a state representative, all the county officers, nearly all the city officers, three saloon keepers, two bartenders, four professional gamblers, nine managers, doctors, lawyers, nine teachers, miners, etc.

Routt County continues to be one of the most interesting and hopeful fields in the state. It is destined to be a little empire all by itself. The new Moffat Road will bring its boundless resources into touch with both East and West. The county is filling up and is destined to be a great field for work. We practically hold this field with our six churches, four of which have buildings, while two others are in process of construction. The statement was made at the recent associational gathering in this distant section that five years ago Routt County was largely a Godless, Sabbath-breaking region. Since that date a marvelous change has come. The one church has grown to six. The one Sabbath school has grown to about twenty. A district association has been organized with an attendance of fifty. A religious sentiment has been formed which reaches all parts of the county. All this has been accomplished largely by conversions from the worldly and godless.

Rev. Harold Anderson, who did such splendid work in Routt, is now paralleling it in Grand County, where he is the only pastor.

Throughout the state calls for our work have never been more numerous. Many inviting fields could be occupied were there requisite funds in the home missionary treasury. H. H. W.

Notes from Essex North

The churches of Essex North are already on the verge of their annual exodus beachward, mountainward and lakeward. So near all three are we, and so accessible by electricity, that a Joshua is not necessary to lead us into possession of their summer luxuries. And yet all are far enough away to rob us of a large part of our congregations for nearly three months in the year. May the day soon come when the churches of Essex North will pitch a gospel tent on the beaches of Salsbury and Hampton, and, with the best preaching and music available in New England, minister to the spiritual needs of the great mass of humanity that crowds these beaches during July and August! It will come when more of us get a vision of the possibilities of such an opportunity and decide to make the gospel one of the "attractive features" of such resorts.

Newburyport has just closed a three weeks' series of evangelistic services under the leadership of Evangelists Gale and Hatch. Neither the hopes of the evangelists nor of the local pastors have been realized in the direction of attracting and winning the non-churchgoing multitude. Nineteenths of the seven or eight hundred people who gathered daily in City Hall were professing Christians. Physically mature young manhood, as well as older men, was noticeably absent. Yet the work was not in vain nor without definite results.

Perhaps the church that profited most largely by the meeting was Oldtown, of which Rev. C. S. Holton is pastor. Here, as in Belleville Church, meetings were conducted by the evangelists for the opening week of the campaign—these churches being at the extreme ends of the city. But even in the Oldtown church the forty or fifty who manifested a desire to lead a Christian life are almost entirely from the young people's society and the Sunday school. And perhaps this church reaped more largely in this direction because there has been no special ingathering from these sources for two years, and as the pastor himself says, "because of the special study during the past year of Steps Christward by his young people's society." The pastor of one of the largest churches in the city told the writer that cottage prayer meetings and efforts previous to the coming of the evangelists meant much more to their church than did the special meetings. In other words, the results of these three weeks' meetings were largely in the line of what the church herself might do, if she would—the reaping of her own faithful sowing. All the churches will receive more

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Cooling, refreshing and invigorating. Dispers that dragged out feeling during spring and summer.

or fewer members as a result of the meetings, and some will receive a few mature and helpful men.

Prospect Street Church of the same city, under the leadership of its newly installed pastor, Rev. G. P. Merrill, is much encouraged. Mr. Merrill served this church as a supply for a year, at the end of which time he was given a unanimous call and duly installed by council as pastor.

Rev. Frank G. Alger, who has faithfully and successfully manned the Whitefield Church for seven years, has recently resigned, much to the regret of his church and city as well as of his association of ministers. No church in Essex North during the same period in proportion to its opportunity has done better work than Whitefield under Mr. Alger. He has been especially strong in his pastoral and social life and leaves the church with a particularly hopeful Sunday school and young people's work. For the present he and his estimable wife will reside in Cambridge, where Mr. Alger will attend the summer school in theology.

A second permanent loss to our conference and association, as well as to the church and town to Rowley, is by the departure of Rev. David Fraser, who has recently gone to South Main Street Church, Manchester, N. H. Essex North Association of ministers will remember him as a diligent student, a good preacher, an excellent scribe and a genial friend. Two of our ministers with their families are booked for a "trip abroad." Rev. J. S. Williamson of North Church, Haverhill, leaves on a six months' trip for recreation and study, and Rev. Edward Constant of First Church, Ipswich, will spend a couple of months on the other side.

J. D. D.

A poem ought to be well made at first, for there is many a one to spoil it afterwards.—
Irish Saying.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE ANNUAL MEETING OF THE WOMAN'S BOARD will be held in Park Street Church, Boston, Nov. 8 and 9. PASTORS or churches desiring the services of Rev. Charles H. Williams, may reach him by letter, telephone or telegram, at the "Mohican," New London, Ct.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1883. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. G. McPHERSON HUNTER, Secretary.
W. HALL ROSES, Treasurer.

Wants

Summit Farm House, New Boston, N. H. 1,200 feet elevation. One of the finest, healthiest locations in the state; open fireplaces; 125-foot piazza; tennis. Terms, \$6 to \$7. Telephone 8. L. Marden.

Summer Cottage, on Connecticut coast, near New London. 7 rooms, completely furnished, \$30 a month, \$75 for three months; \$90 for four months. Inquire of George H. Elwell, Room 616, 6 Beacon Street, Boston, Mass.

Wanted, position as nurse or invalid's attendant by a middle-aged woman of successful experience. Refers to several prominent physicians, also to the business manager of *The Congregationalist*, through whom communication may be made.

Right Men are scarce. More positions now on our lists than we can fill. If you are a salesman, Executive, Clerical or Technical man who can earn \$1,000—\$5,000 write us today, stating position desired. Hapgoods, Suite 511, 309 Broadway, New York.

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Wanted. Boarders for the summer, beginning June 15th, at Breezy Hill House and Cottage, on an estate of 400 acres. Golf, tennis, etc. Farm supplies—vegetables, milk and cream. Send for illustrated booklet. Mr. or Mrs. Eben Fish, P. O. address Lisbon, N. H.

To Rent, furnished eight-room cottage and stable. No situation cooler, more healthful or beautiful in New Hampshire. Deep well of cold, sweet, analyzed water. Rural delivery daily. Terms \$30. \$25 a month for two months; \$20 a month for three months or more. Apply to Rev. C. E. Harrington, Waltham, Mass.

Highland Hall, a homelike sanatorium for a limited number of patients, located in a beautiful and attractive suburb of Boston. Experienced nurses and resident physician in charge. Excellent cuisine. House situated on high ground, and equipped with all modern improvements conducive to the recovery of patients. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Those attending the Bible Conference Institute at Revere Beach this summer can have rooms and board in the Institute Building and in the "Dewey Memorial" at reasonable rates. Special rates for board to ministers' families. The Boston Evangelical Institute opens the middle of September, and fits for all kinds of Christian work. There have been 22 places offered for deaconesses, etc., that have no candidates therefor in the school. Address Rev. J. F. Birby, Revere, Mass.

\$56.50

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AND RETURN

From Chicago, via the Chicago & North-Western Ry., daily to September 30. Choice of routes via Omaha, Cheyenne and Granger, via St. Paul and Minneapolis, through the mountain scenery of Colorado and Utah, through the Lake McDonald Country or the Canadian Rockies, with tickets via California or via Yellowstone Park at slight advance in rates.

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Church and Ministerial Record

Calls

BODWELL, JOS. C., Lyndonville, Vt., to Machiasport, Me., succeeding his cousin, Rev. Chas. S. Bodwell.

CAMPBELL, THOS., recently of E. Chicago, Ind., to Forestville Ch., Chicago, Ill. Accepts.

FISHER, JAS. G., Dexter, Me., to Mexico Ch., Ridgelyville. Accepts.

HODGES, H. A., to Weatherford, Okl. Accepts.

MCKINNON, NORMAN, South Ch., Augusta, Me., to Cliftondale, Mass. Accepts, and is at work.

MERRIAM, GEO. F., Mt. Kisco, N. Y., formerly of Greenville, N. H., to Deerfield, Mass. Accepts, and is at work.

NEWCOMB, FRANCIS L., San Juan, Cal., to People's Ch., Monticello. Accepts, and is at work.

PLATT, DWIGHT H., Smith Center, Kan., to McCook, Neb.

SHANNON, W. H., Wayne, Mich., accepts call to Morenci.

TALMADGE, ELLIOTT F., Hartford, Ct., accepts call to Wauregan, continuing also his connection with the Ct. S. S. Ass'n until fall.

Ordinations and Installations

BEARD, GERALD H., 4 Park St. Ch., Bridgeport, Ct., June 20. Sermon, Rev. J. G. Davenport, D.D.; other parts, Rev. Messrs. Evan Evans, W. H. Holman, H. C. Woodruff, H. A. Davenport, John De Fen.

BRIEGLER, GUSTAV A., o. Kirkland, Ill., June 15. Sermon, Rev. Geo. H. Wilson; other parts, Pres. C. A. Blanchard, Rev. Messrs. B. M. Southgate, Chas. Parsons, G. T. McCullum and A. E. Arnold.

HAGER, CHAS. S., 4 First Ch., Albany, N. Y., June 14. Sermon, Pres. C. C. Hall, D. D.; other parts, Rev. Messrs. J. B. Lewis, F. R. Marvin, P. E. Pierce, I. C. Smart and Dr. W. A. Robinson.

HOLTON, HORACE F., Yale Sem., o. First Ch., Springfield, Mass., June 20. Mr. Holton is pastor-elect of Ivanhoe Ch., Kansas City, Mo.

HYDE, F. E., o. Garnett, Kan. Sermon, Rev. M. E. Hyde; other parts, Rev. Messrs. F. P. Strong, W. M. Ellege, W. W. Bolt and J. G. Dougherty.

MILLS, CHAS. S., 4 Pilgrim Ch., St. Louis, June 20. Sermon, Rev. J. H. George, D. D.; other parts, Rev. Messrs. Geo. E. Bates, J. B. Toomay, J. Edw. Kirby, W. W. Newell, W. M. Jones, H. S. MacAyeal and A. K. Wray.

Resignations

HARRINGTON, CHAS. E., Waltham, Mass., to take effect Sept. 30, after 11 years' service.

JONES, J. J., Hobart, Okl.

WYCKOFF, HERBERT J., Chelsea, Vt.

Dismissions

BASSETT, AUSTIN B., East Ch., Ware, Mass., June 20.

Licensed to Preach

GROSS, D. I., and WHITE, H. E., by Hancock Co. Ministerial Ass'n, Maine, June 15. Mr. White is to work in the newly organized Maine seacoast missionary movement.

Personals

ALLEN, HERBERT O., and wife, Hudson, O., were presented with a cut glass dish containing \$213 at a reception recently tendered them in recognition of the fifteenth anniversary of their wedding and of their faithful services during their six years in Hudson, and particularly during the recent revival, when 54 persons were added to the church.

BROAD, Dr. and Mrs. L. PAYSON, having completed their eight months' campaign in Arizona, New Mexico, Indiana, Oklahoma, Colorado, Wisconsin and Ohio and visited the New York, Connecticut and Vermont Associations, will rest in their eyrie at Newfane, Vt., till September. They hope to arrange for a campaign in New England next season.

CONSTANT, EDW., First Ch., Ipswich, Mass., has been granted a three months' vacation and given a purse of \$100. He, with his wife, sailed on the Arabic, June 22, for England.

GOODALE, DAVID W., First Ch., Suffield, Ct., on the completion this month of 10 years' pastoral service, was given \$140.

GRISBROOK, EDW. O., Poquonock, Ct., received the degree of Master of Sacred Theology from Hartford Seminary at the recent Commencement.

HADLOCK, EDWIN H., formerly of Olivet Ch., Springfield, Mass., has just been installed over the First English Lutheran Ch., San Francisco, Cal.

HALE, EDSON D., Niles, Cal., has become instructor in English at Hitchcock Military Academy, San Rafael.

LEWIS, THOS. S., Campton, N. H., will spend July and August in England and Wales.

WILLARD, WALLACE W., Chicago, Ill., will preach at Pilgrim Ch., St. Louis, Mo., during July.

Churches Consolidated

CHELSEA, MASS.—First and Third Chs. unite under the name of First Ch., rec. 22 June.

Churches Organized

ALMERIA, NEB., 13 June, 14 members.

CLEVELAND, O., IMMANUEL, Third Bohemian Ch., 22 June, 42 members.

HIGHLAND CENTER, NEB., 19 members.

Material Gain or Loss

BEATRICE, NEB., Rev. Edwin Booth, Jr. House of worship dedicated by this new church, with sermon by the pastor.

BINGHAMTON, N. Y.—Ground purchased and money voted to build \$4,000 edifice. Organization to be known as the East Side Congregational Church. Rev. Mr. Taft (formerly M. E.) has been engaged.

CONWAY, N. H., for the first time is to have a house of worship all its own. Work on it is to begin at once, and it is hoped to complete it by the first of the year.

LACONIA, N. H., Rev. R. L. Swain. Corner stone of \$60,000 structure laid June 19, with inspiring address by Dr. B. W. Lockhart. The architecture is to be English Gothic and the material sea-face Weymouth granite.

MARION, MASS., Rev. H. L. Brickett. Parsonage beautified and made more serviceable by adding large piazza, changing two rooms and a hall into one large reception room and renovating others. House of worship reshelving.

OAK HILL, O., Welsh, Rev. John Evans. Fine pipe organ made by Jardine & Sons, New York, was dedicated, June 11, with a successful recital by Professor Martens, organist of Plymouth Ch., Columbus. The ladies' choir, under the leadership of Mrs. Gwendolen Evans, the pastor's wife, sang. This and the children's choir are helpful new features.

PHILADELPHIA, N. Y.—New \$3,000 parsonage built and fitted with all modern conveniences for the new pastor, Rev. R. W. Roberts, who came in May on graduation from Oberlin Sem.

STEELE CITY, NEB.—Parsonage purchased.

Waymarks

CHICAGO, ILL., North Shore, Rev. J. S. Ainslie. In five years since organization membership grown from 70 to 385, chapel and Sunday school rooms built at cost of \$40,000, support of foreign missionary assumed, \$1,000 raised for other benevolence and pastor's salary increased to \$3,600.

METHUEN, MASS.—In the twenty years of Rev. C. H. Oliphant's service, 250 new members have been received, an annual average of 12-13. Since January of last year 33 have been welcomed, 22 on confession, mostly young men or boys.

Gifts

CROMWELL, CT., First, Rev. F. M. Hollister. Beautiful white marble baptismal font, from Dea. Edw. S. Coe and wife, in memory of their children, Lewis Edward and Katharine. Informally dedicated at Children's Day service and used in baptizing seven children.

The Pennsylvania Railroad's officials are to be commended for their decision to stop the sale on their trains of novels which incite boys and youth to deeds of violence. Now if they will only proceed a step further and put an end to the sale of stories which incite youth of both sexes to sensuality, they will do well.

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One-Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.

Cash in Banks and Trust Companies	\$1,042,889.43
Real Estate	1,593,892.08
United States Bonds	1,980,000.00
State and City Bonds	3,159,980.00
Railroad Bonds	2,184,560.00
Miscellaneous Bonds	286,840.00
Railroad Stocks	7,198,750.00
Gas Stocks	435,900.00
Bank and Trust Co. Stocks	358,580.00
Bonds and Mortgages, being 1st lien on Real Estate	81,700.00
Premiums uncollected and in hands of Agents	1,007,079.54
Interest accrued on Bonds and Mortgages	1,708.80
	\$19,417,329.53

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	7,310,546.00
Unpaid Losses	976,171.49
Unpaid Re-Insurance, and other claims	779,370.81
Reserve for Taxes	75,000.00
Net Surplus	7,376,331.33
	\$19,417,329.53

Surplus as regards Policy-holders \$10,376,331.33

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 9-15. The Indwelling Christ.
Col. 2: 6-10; 3: 1-16.

A young man told me not long ago of the change that came over his life when he first realized that Christianity was a real historical movement and Jesus a real person in history. The discovery took place in connection with certain studies in college. Before that Christ and Christianity were unreal to him. Today he is doing a large and substantial work as a Christian minister. We all need somehow to gain a vivid realization of the fact that Jesus of Nazareth once lived on this earth, that he had as real an existence and career as did Caesar or Cromwell. Few of us will comprehend the meaning of the phrase "the indwelling Christ" until we have grasped firmly the main facts in the earthly life of Jesus. Paul's Christian life, it is true, began with the special revelation of the Christ of the heavens, but the average Christian life starts with the Jesus of Galilee and of Judea.

The step from familiarity with the acts and sayings of the earthly Jesus to communion with the Christ of the heavens is a considerable step and one not always easy to take. Yet the taking of it marks for some as complete a transformation as the realization that Christ

FROM THE EDITOR

He Forgot That He Had a Stomach.

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum Food Coffee," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony."

"General 'high living' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours. The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines, which did me no good. I finally 'threw physics to the dogs,' gave up tea and coffee and heavy meat dishes, and adopted Grape-Nuts and Postum Food Coffee as the chief articles of my diet."

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table. My experience is that the Grape-Nuts food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone 'stomach trouble.' It is, in my opinion, the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

was once on earth effected in the friend of whom I spoke. The late Dr. Dale of Birmingham, Eng., tells in one of his letters of the radical difference it made in his own life and in the power of his preaching when he once realized that Jesus was still alive. Such a consciousness does not come simply upon examination of the historical evidence. It is the product of a great venture of the soul. It is verified through experience day by day; for nineteen centuries men and women have been verifying this reality. Millions today can testify to the fact that they speak to Christ, that he answers them, that they have his companionship not only on the mountain top, but along the dusty highway.

This fellowship does not maintain itself apart from a constant contribution to it by both parties. Take the most sacred and intimate of human relationships, that of husband and wife. Does that ever attain its finest fruition unless both do their best to guard, purify and ennoble the union? If one is considerate, courteous, sympathetic, unselfish, while the other is neglectful, absorbed and selfish, then it is mockery to speak of it as a real marriage. It is rather the immolation of one life upon the altar of the other life—a beautiful spectacle from one point of view, but terribly pathetic after all. So the life with Christ calls for consideration on our part of what Christ is, of what he wants of us day by day, of what his standards of righteousness and conduct are, of his personal preference in this and that matter.

Thus his indwelling means first of all a comradeship of thought. How much we need this elevation of our thoughts. Not that they are likely to be altogether impure and hateful, but too often they are superficial, trivial, self-centered. But if we share the mind of Jesus, we shall begin to grasp his great, far-reaching thoughts for us and for mankind.

This leads on to comradeship in work. One cannot have real fellowship with a strong, ambitious, hopeful, energetic person without beginning soon to feel the masterfulness of that other spirit, to sympathize with his plans and projects. The living Christ is the greatest captain of spiritual industry. What a vast number of important changes he wants to see brought about in so-called Christian homes, in so-called Christian society, in so-called Christian nations! Unless our fellowship with him is begetting a desire to help rectify the wrong and abuse of the world, we may well question its sincerity. A student may stay in school too long; a minister may study too many years abroad; a Christian may stay too long at Keswick or Northfield or Silver Bay. Inward we must often go to the indwelling Christ. But if we are truly sensitive to his wishes, we shall rebound outward to the world.

For the mystical is, after all, the practical. Mysterious as is the union of the disciple with his risen Lord, there is nothing after all quite so real even in this modern world of realities. Never be beguiled into thinking that our subject deals with something mythical, something fabricated. You stand at the doorway of a great, real experience. Enter that doorway and know its reality and its richness.

POINTS TO THINK AND TALK ABOUT

If the sense of Christ's presence is occasionally denied, must we conclude that we are out of the real fellowship with him?

What means can be used to promote constant communion?

Should Christians who realize this comradeship think themselves superior to Christians who only follow the way of Christ and his teachings?

Blessed is the man who has the gift of making friends, for it is one of God's best gifts.—Thomas Hughes.

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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGTEEN RANKIN

July 2, Sunday. *The Spies*.—Num. 12: 16; 13: 1-16

These spies were chosen to represent God as well as the people. Out of the twelve but two have left a name that is remembered. They had come now to the borders of the land, yet God would not send them up to conflict without the consent and co-operation of their will. So the sending became a test—both of the spies and of the people. *When I need courage, Lord, to do or to endure, help me to think of Thee. And in assurance of Thine aid, help me to have courage to go up against strongholds, even though giants dwell there.*

July 3. *Spying out the Land*.—Num. 13: 17-33.

From the dry southern desert they came to Hebron—an old city even then—and its surrounding fields and vineyards. Then they went north by Bethlehem to Jerusalem and Bethel. The names are later, but the land is little changed. The grapes of Hebron (Eschol) are still famous. Caleb and Joshua saw the opportunity—the rest saw the strongholds and the giants. How much we need trained eyes to see life's opportunities of overcoming.

July 4, Independence Day. *Intercession for the Nation*.—Num. 14: 11-25.

Discouragement ran into panic. We have to think of disheartenment as a stage of progress downward, not merely as a state of mind. How often must Moses play the intercessor for Israel! Here he pleads God's own unfinished plans. So we must hope that God has plans for America, and pray for God's patience with us and his blessing.

July 5. *Belated Courage*.—Num. 14: 36-45.

With God, they were equal to conquering the land. Without him, they were beaten back at the first onset. If we refuse God's plans, we cannot always have the chance again. God is in earnest for his work. We cannot hope to play fast and loose with opportunity. The ten were taken away because they had been, and might still be, leaders in doubt and fear.

July 6. *Korah*.—Num. 16: 1-19.

The tribe of Reuben was the tribe of the eldest son, jealous, perhaps, of the leadership of Judah and Ephraim. Korah represented the tribe of Levi outside the family of Aaron. These rebellions against the authority of Moses showed how little the people understood their birthright as God's priestly people for the nations of the earth.

July 7. *The Judgment*.—Num. 16: 20-35.

There are times when God is long patient—there are times when his judgment is swift. Here the whole plan of his government for Israel was at stake. The leadership of Korah meant departure from the purpose of the Lord. They despised God—contrast Christ's prayer that God's name be hallowed, his kingdom come, his will be done.

July 8. *The Sin of Moses*.—Num. 20: 1-13.

He who had so often interceded, strove. In his disgust and impatience he forgot the honor of God. Anger is a danger, impatience may open the door to evil. This strife and anger are least excusable in holy things. There is no quarrel so dishonoring to God as a church quarrel, no relations where impatience, reproach and harsh-spoken anger are so dangerous and hateful as in our relations with our Christian brothers.

I don't want to possess a faith, I want a faith that will possess me.—Charles Kingsley.

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In and Around Chicago

The Home Missionary Society

The action taken at the annual meeting of the National Society at Springfield, Mass., has excited a great deal of interest in Chicago and in the state. The report of the committee, while clear on the whole, has not been fully understood here, and so Monday morning was occupied by the ministers in a discussion of it. Dr. A. M. Brodie, superintendent of home missions for Illinois, made a succinct statement of the plan adopted and gave the reasons which led to it. Dr. Armstrong of the City Missionary Society pointed out some of the reasons why the plan of carrying on work among the foreign populations in our cities from New York or any other distant center as headquarters would not be feasible or profitable in a city like Chicago. His statements were clear and convincing. It goes without saying that a local committee is far better qualified to judge as to the needs of any given city than a committee a thousand miles distant can be. To put our work here among the Bohemians or Germans under the care of a New York committee would not be wise, and the directors of the City Missionary Society will not be likely to consent to it. Still, the purpose is to do all that is possible to strengthen the mother society and to increase the amount of money at her disposal for the spread of the gospel in the regions beyond. So far as it appears, the appointment of one secretary with sub-secretaries, one in Chicago and one for work among the various foreign peoples in the country, is not entirely in the direction of economy or even of efficiency. Undoubtedly discussion during the year will improve the plan which will be finally adopted.

Summer Work by the Churches

With few exceptions all our churches will carry on their services as usual through the hot months. Dr. White of Union Park is not quite as well as could be wished, and will, therefore, take a vacation of nine weeks, and

will not preach at all. Dr. Bartlett of the First Church will occupy his cottage on the seashore, preaching occasionally. Dr. Millburn of the Plymouth Church rarely preaches in vacation. Dr. Gunsaulus, whose new book, *Paths of Power*, is just out, during his absence from Central Church will preach and lecture occasionally. Dr. Sell, whose seven books have had and are still having large sale, will preach in Peoria, Rockford, Milwaukee and Chicago during August, and from July 29 to Aug. 7 will give a course of ten lectures at the Miami Valley Chautauqua. Dr. Thorp of the South Church will not be absent this year as long as usual. His pulpit will be supplied two Sundays by his brother, and on other Sundays by Drs. Vincent of Galesburg and Brodie of Chicago. During a recent thunder storm the tower of the building was struck and considerably damaged. Most of the ministers in the smaller churches will be at home and will do all they can to reach the unburied masses. Last year a good deal was done in this direction through the use of tents, and this year it is proposed to do still more. The evangelistic committee is still active and planning for a forward movement in the autumn. Two weeks of tent work, with the Madison Avenue Church as leader, have secured excellent results not only in bringing people who rarely hear preaching under its influence, but in leading not less than forty persons into the new life. While it is not possible to push all kinds of Christian service in Chicago as vigorously in summer as in winter, it is impossible to give it up entirely and in many sections even to abate it. Where tents can be used or churches can be united evangelistic services are more fruitful than at any other season of the year. The experience of the Chicago Avenue Church for several years has proved this, and its officers are now seeking to secure a fifth tent for use this summer in purely evangelistic services.

The Strike

This may seem like an old story. It is not an old story to the majority of the strikers, or to their wives and children, to say nothing of the suffering public. Rumors of a settlement are in the air, and of the repudiation of Shea, whose leadership confessedly has been unwise from the beginning. Just how to be rid of him his critics do not know, and for this reason the strike continues and innocent people suffer. There is little prospect of any change on the part of employers. Express companies refuse to engage those who left their service at the command of labor leaders on any terms, and other employers only promise to take their old employees back when there are vacancies and on condition that they be free to employ whom they please and that union men shall not wear their button and thus endanger the lives of non-union men. There is little doubt that unionism has suffered greatly from the strike, or that a large number of men have abandoned unions altogether and sought their old places. Policemen continue to ride by the side of the drivers of express companies' wagons as well as of those belonging to the great stores, and men are slugged from time to time. Twenty men thus far are reported to have lost their lives as the outcome of this strike. It may be brought to an end in a day, or it may drag on as Shea says it can and will if employers are stubborn, all summer.

Teachers' Unions

The Board of Education at its last meeting, whether wisely or unwisely need not be asked, put itself on record as not in favor of a teachers' union which seeks affiliation with the Federation of Labor and thus arrays one class of school patrons against another. The animus of this teachers' union has been shown in the one-sided and misleading history of the strike it has published in its organ. City employees, it is felt on all sides, ought not to band themselves together into any organizations which resemble labor unions.

Chicago, June 24.

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As you know, if you've tried them, every so-called rheumatic remedy on the market today, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

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